

THE
booke of the common
prayer and admini-
stration of
the
Sacramentes, and other
rites and ceremonies of
the Church: after the
vse of the Church
of England.

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Edouardi Whitchurche,

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- iii. The ord̄e for Mattins and Euen song, throughout the yere.
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There was neuer any thing by the wit of man so well deuised, or so surely established, which (in continuance of time) hath not been corrupted: as (among other things) it may plainly appere by the common prayers in the Church, commonly called diuine service: the firste originall and grounde whereof, if a manne woulde searche out by the auncient fathers, he shall finde that the same was not ordeyned, but of a good purpose, and for a great aduancement of godlines: For they so ordeed the matter, that all the whole Bible (or the greatest parte thereof) should be read ouer once in the yeare, intending thereby, that the Cleergie, and specially suche as were Ministers of the congregacion, should (by often reacyng and meditacion of Gods worde) be stirred vp to godlines themselves, and be more able also to exhort other by wholesome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people (by daily hearyng of holy scripture read in the Church) should continuallye profite more and more in the knowlege of God, and bee the more inflamed with the loue of his true religion. But these many yeares passed, this Godly and decent orde of the auncient fathers, hath bee so altered, broken, and neglected, by planting in vncertain stories, Legendes, Responses, Verses, vaine repetitions, Commemoracions and Synodales, that commonly when any boke of the Bible was begon: before three or foure Chapters were read out, all the rest were vnread. And in this sorte, the boke of Esai was begon in Advent, and the booke of Genesis in Septuagesima: but they were onely begon, and neuer read thorow. After a like sorte wer other bookes of holy scripture vsed. And moreover, where as S. Paule would haue suche language spoken to the people in the church, as they might vnderstande and haue profite by hearyng the same: the service in this Church of England (these many yeares) hath been read in Latin to the people, whiche they vnderstoode not, so that they haue heard with theyr eares onely: a their hartes, spirite and minde, haue not been edified thereby. And furthermore, notwithstanding that the auncient fathers had deuised the psalmes into seuen porcions: whereof euery one was called a nocturne: now of late tyme a fewe of them haue been dailye sayed (and ofte repeated) and the rest utterly omitted. Moreover, the nobye & hardnes of the rules called the psie, and the manifolde chaunginges of the service, was the cause, & to turne the boke onely, was so hard and intricate a matter, that many times, there was more busines to fynd out what should be read, then to read it when it was founde out.

These incohueniences therfore considered: here is set furth suche an orde, whereby the same shal be redressed. And for a readines in this matter, here is drawen out a Kalendar for that purpose, whiche is plaine and easy to be vnderstanded, wherein (so muche as male be) the reacyng of holy scripture is so set furthe, that all thynges shall bee doen in orde, without breakyng one piece therof from another. For this cause be cut of Antiphemes, Responses, Inuitatories, and suche like thynges, as did breake

the continuall course of the readyng of the scripture. Yet because there is no remedy, but that of necessitie there must be some rules: therefore certain rules are here set furth, whiche as they be fewe in nōbre: so they be plain and easy to be vnderstanded. So y^e here you haue an ordre for prayer (as touchyng the readyng of holy scripture) muche agreable to the mynde & purpose of the olde fathers, and a greate deale more profitable and com-
modious, then that whiche of late was vsed. It is more profitable, be-
cause here are leit out many thynges, whereof some be vurtue, some vn-
certein, some vaine and superstitious: and is ordeyned nothyng to be read,
but the very pure worde of God, the holy scriptures, or that whiche is e-
uidently grounded vpon the same: and that in suche a language & ordre,
as is moste easy & plain for the vnderstandyng, bothe of the readers and
hearers. It is also more comodious, bothe for the shortnes thereof, & for
the plaines of the ordre, & for that the rules be fewe & easy. Furthermore,
by this ordre, the curates shal nede none other bookes for their publique
seruice, but this boke & the Bible: by the meanes wherof, the people shal
not be at so great charge for bookes, as in tyme past they haue been.

And where heretofore, there hath been great diuersitie in sayyng and
syngyng in churches within this realme: some folowynge Salisbury vse,
some Herford vse, some the vse of Bangor, some of Yorke, & some of Lin-
colne: Now from hēcefurth, all the whole realme shal haue but one vse.
And if any would iudge this waye more painfull, because that all thyng-
es must be read vpon the boke, where as before, by the reason of so often
repetition, they could saye many thynges by heart: if those men will waye
their labor, with the profite in knowlege, whiche dayely they shal obtēn
by readyng vpon the boke, they will not refuse the payn, in consideration
of the greate profite that shal ensue therof.

And forsomuche as nothyng can, almoste, be so plainly set furth, but
doubtes maie rise in the vse & practisyng of the same: to appease all suche
diuersitie (if any arise) and for the resolution of all doubtes, concernyng
the maner how to vnderstande, do, and execute the thynges conteygned
in this booke: the parties that so doubt, or diuersly take any thyng, shal
alwaye resorte to the Bishop of the Diocese, who by his discrecion shal
take ordre for the quietyng and appeasyng of the same: so that the same
ordre be not contrary to any thyng conseygned in this boke.

☛ Though it be appointed in the afore written preface, that al
thynges shalbe read and songe in the churche, in the Englishe
tongue, to thende that the congregacion maie be ther by edified:
yet it is not meante, but when men saye Matins and Euen song
priuately, they maye saie the same in any language that they the-
selues do vnderstande. Neither that any man shalbe bounde to
the sayyng of them, but suche as from tyme to tyme, in Cather-
drall and Collegiate Churches, Parische Churches, and Cha-
pelles to the same annexed, shal serue the congregacion.

THE TABLE AND

Kalender, expressing the ordre of the Psalmes
and Lessons to be sayed at Matyns and Evening,
throughtout the yeare, excepte certayne proper
leasles, as the Rules following
more plainly de-
clare.

A.iii.

THE ORDRE

how the Psalter is appointed

to be redde.

The Psalter shalbe red through, once euery Moneth, & because that some Monethes be longer then some other be: it is thought good, to make the euen by this meanes.

To euery Moneth, as concerning this purpose, shalbe appointed iust. xxx. Dayes.

And because January and Marche hath one daye, aboue the sayed nombze, and February whiche is placed betwene them bothe, hath onely. xxviii. daies, February shall bozowe of either of the Monethes. of January and Marche one daye, and so the Psalter whiche shalbe red in februarye, muste bee begon the laste daye of January, and ended the first daye of Marche.

And whereas Maie, Iuly, August, October, and December, haue. xxxi. dayes a piece, it is ordred that thesame Psalmes shall bee redde the last daye of the said Monethes, whiche were red the daye before: so that the Psalter maye bee begon agayne the first daye of the next Monethes ensuing.

Now to know what Psalmes shalbe red euery daye, looke in the Kalender the nombze that is appointed for the Psalmes, and then finde thesame noumbze in this Table, and vpon that noumbze shall you se, what Psalmes shalbee sayd at Matyns, and Euen song.

And where the. C. xix. Psalme is deuided into. xxii. porcions, and is ouer long to bee red at one tyme: it is so ordred that at one tyme shall not bee red aboue. iiii. or. v. of the said porcions, as you shall perceiue to bee noted in this Table.

And here is also to be noted, that in this Table, and in al other partes of the seruice, where any Psalmes are appointed, the noumbze is expessed after the greate Englishe Bible, whiche from the. ix. Psalme vnto the. C. xlviii. Psalme (folowynge the diuision of the Chyrges) doeth vary in nombzes from the comon Latyn translation.

TABLE FOR

the ordre of the psalmes, to be sayed at

Matins and Evening.

Matins.		Evening.	
i	i. ii. iii. iiii. v.	vi. vii. viii.	
ii	ix. x. xi.	xii. xiii. xiiii.	
iii	xv. xvi. xvii.	xviii.	
iiii	xix. xx. xxi.	xxii. xxiii.	
v	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.	
vi	xxvii. xxviii.	xxxii. xxxiii. xxxiiii.	
vii	xxxv. xxxvi.	xxxvii.	
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.	
ix	xliii. xlv. xlvi.	xlvii. xlviii. xlix.	
x	li. lii. liii.	liii. liiii. lv.	
xi	lvi. lvii. lviii.	lix. lx. lxi.	
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.	
xiii	lxviii.	lxix. lxx.	
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.	
xv	lxxv. lxxvi. lxxvii.	lxxviii.	
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.	
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.	
xviii	xc. xci. xcii.	xciii. xciiii.	
xix	xcv. xcvi. xcvii.	xcviii. xcix. c. ci.	
xx	cii. ciii.	ciii.	
xxi	cv.	cvi.	
xxii	cvii.	cviii. cix.	
xxiii	cx. cxii. cxiii. cxiiii.	cxliii. cxv.	
xxiiii	cxvi. cxvii. cxviii.	cxix. Inde. iiii.	
xxv	Inde. v.	Inde. iiii.	
xxvi	Inde. v.	Inde. iiii.	
xxvii	cxv. cxvi. cxvii. cxviii. cxviiii. cxv.	cxvii. cxviii. cxviiii. cxvix. cxv. cxv.	
xxviii	cxvii. cxviii. cxviiii. cxv.	cxvii. cxviii. cxviiii.	
xxix	cxvix. cxl. cxli.	cxli. cxliii.	
xxx	cxliii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.	
		A. iiii.	

THE ORDRE

howe the rest of holy Scripture

(beside the Psalter) is appoynted to bee redde.

The olde
Testament.

The old Testament is appoynted for the first Lessons, at Matins and Euen-song, and shal bee redde throught euery yere once, except certain booke and Chapters, whiche bee least edifying, and might best be spared, and therefore are left vntred.

The newe
Testament.

The newe Testament is appoynted for the second Lessons, at Matins and Euen-song, and shal be red ouer ordierly euery yere thise, beside the Epistles and Gospelles: except the Apocalips, out of the whiche there be onely certain Lessons appoynted vpon diuerse proper feastes.

Lessons.

And to knowe what Lessons shal bee red euery daye: finde the daye of the Moneth in the Kalender following: and there ye shal perceiue the booke and Chapters, that shal be red for the Lessons, bothe at Matins and Euen-song.

Proper
Psalmes.

And here is to be noted, that whensoever there be any proper Psalmes or Lessons, appoynted for any feast, moueable or immoueable: the the Psalmes and Lessons appoynted in the Kalender, shal bee omitted for that tyme.

Ye must note also that the Collect, Epistle, and Gospel, appoynted for the Sundaye, shal serue all the weeke after, except there fall some feast that hath his propre.

The Leape
yeare.

This is also to be noted, concerning the leape yeares, that the .xxv. day of February, whiche in leape yeares is coumpted for twoo dayes, shal in those twoo dayes, alter neither Psalmes nor Lesson: but the same Psalmes and Lessons, whiche be sayed the first daye, shal serue also for the seconde daye.

Also, wheresoever the beginning of any Lesson, Epistle, or Gospel is not expessed, there ye must begin at the beginning of the Chapter.

ABC

ABC mm mm mm

ABC mm mm mm mm mm

ABC mm mm mm mm mm

ABC mm mm mm mm mm

January:

January.			Matins.		Evensong.	
			Psalms.			
					i. Lesson.	ii. Lesson.
					iii. Lesson.	ii. Lesson.
A	Kalend.	i	Circumc.	i	Gen. xlvii	Roma. ii
b	iii. No	ii		ii	Gene. i	Math. i
c	iii. No.	iii		iii		Gene. ii
d	iiii. No	iiii		iiii		Roma. i
e	Nonas.	v		v		
f	viii. Id.	vi	Epiphani.	vi	Esai. lx.	Luke. iii
g	vii. Id.	vii		vii	Gen. ix.	Math. v
A	vi. Id.	viii		viii		Gen. xi.
b	v. Id.	ix		ix		Roma v
c	iiii. Id.	x		x		
d	iii. Id.	xi		xi		
e	ii. Id.	xii		xii		
f	Idus.	xiii		xiii		
g	ix. kl.	xiiii		xiiii		
A	viii. kl.	xv		xv		
b	vii. kl.	xvi		xvi		
c	vi. kl.	xvii		xvii		
d	v. kl.	xviii		xviii		
e	iiii. kl.	xix		xix		
f	iii. kl.	xx		xx		
g	ii. kl.	xxi		xxi		
A	i. kl.	xxii		xxii		
b	xx. kl.	xxiii		xxiii		
c	ix. kl.	xxiiii		xxiiii		
d	viii. kl.	xxv	Con. Pauli	xxv	Act. xxii.	Act. xxvi
e	vii. kl.	xxvi		xxvi	mat xxiii	i. Cor. vii
f	vi. kl.	xxvii		xxvii		
g	v. kl.	xxviii		xxviii		
A	iiii. kl.	xxix		xxix		
b	iii. kl.	xxx		xxx		
c	ii. Id.	xxxi		xxxi		

A.v.

February.

February.				Matins.		Evensong.	
				Psalms.			
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
d	Kalend.	i	ii	Exod. x.	Mark. i.	Exod. xi.	i. Cor. xiii
e	iii No.	ii	iii	xii	ii	xiii	xiii
f	iii No.	iii	iiii	xiii	iii	xv	xv
g	iiii No.	iiii	v	xvi	iiii	xvii	xvi
a	Nonas.	v	vi	xviii	v	xix	ii. Cor. i
b	viii Id.	vi	vii	xx	vi	xxi	ii
c	vii Id.	vii	viii	xxii	vii	xxiii	iii
d	vi Id.	viii	ix	xxiiii	viii	xxv	iiii
e	v Id.	ix	x	xxviii	ix	xxviii	v
f	iiii Id.	x	xi	xxv	x	xi	vi
g	iii Id.	xi	xii	leut. xviii	xi	leut. xix	vii
a	iiii Id.	xii	xiii	xx	xii	Num. x	viii
b	Idus.	xiii	xiiii	Num. xi	xiii	xii	ix
c	xvi kl.	xiiii	xv	xiii	xiiii	xiii	x
d	xv kl.	xv	xvi	xv	xv	xvi	xi
e	xiiii kl.	xvi	xvii	xvii	xvi	xvii	xii
f	xiii kl.	xvii	xviii	xix	Luk. di. i	xx	xiii
g	xii kl.	xviii	xix	xxi	di. i	xxii	Galath. i
a	xi kl.	xix	xx	xxiii	ii	xxiiii	ii
b	x kl.	xx	xxi	xxv	iii	xxvi	iii
c	ix kl.	xxi	xxii	xxvii	iiii	xxviii	iiii
d	viii kl.	xxii	xxiii	xxix	v	xxx	v
e	vii kl.	xxiii	xxiiii	xxxi	vi	xxxi	vi
f	vi kl.	xxiiii	xxv	xxxi	vii	xxxii	vii
g	v kl.	xxv	xxvi	xxxv	viii	xxxvi	ii
a	iiii kl.	xxvi	xxvii	Deut. i	ix	Deut. ii.	iii
b	iii kl.	xxvii	xxviii	iii	x	iiii	iiii
c	ii kl.	xxviii	xxix	v	xi	vi	v

Marche.

Marche.			Matins.			Evening.		
			Psalms.					
			i. Lesson.		ii. Lesson.	i. Lesson.		ii. Lesson.
d	Calend.	i	xxx	Deu. vii	Luk. xii	Deu. viii	Ephe. vi	
e	vi. No.	ii	i	ix	xiii	x	Philp. i	
f	v. No.	iii	ii	xi	xiiii	xii	ii	
g	iiii. No.	iiii	iii	xiii	xv	xiiii	iii	
a	iii. No.	v	iiii	xv	xvi	xvi	iiii	
b	ii. No.	vi	v	xvii	xvii	xviii	Colos. i	
c	Nonas.	vii	vi	xix	xviii	xx	ii	
d	viii. Id.	viii	vii	xxi	xix	xxi	iii	
e	vii. Id.	ix	viii	xxiii	xx	xxiii	iiii	
f	vi. Id.	x	ix	xxv	xxi	xxv	i. Thes. i	
g	v. Id.	xi	x	xxvii	xxii	xxvii	ii	
a	iiii. Id.	xii	xi	xxix	xxiii	xxix	iii	
b	iii. Id.	xiii	xii	xxxi	xxiiii	xxxi	iiii	
c	ii. Id.	xiiii	xiii	xxxiii	John. i	xxxiii	v	
d	Idus.	xv	xiiii	Josue. i	ii	Josue. ii	i. Thes. i	
e	xv. kl.	xvi	xv	iii	iii	iii	ii	
f	xvi. kl.	xvii	xvi	v	iiii	vi	iii	
g	xv. kl.	xviii	xvii	vii	v	viii	i. Timo i	
a	xiiii. kl.	xix	xviii	ix	vi	x	ii. iii	
b	xiii. kl.	xx	xix	xi	vii	xii	iiii	
c	xii. kl.	xxi	xx	xiii	viii	xiii	v	
d	xi. kl.	xxii	xxi	xv	ix	xv	vi	
e	x. kl.	xxiii	xxii	xvii	x	xvii	ii. Tim. i	
f	ix. kl.	xxiiii	xxiii	xix	xi	xx	ii	
g	viii. kl.	xxv	xxiiii	xxi	xii	xxii	iii	
a	vii. kl.	xxvi	xxv	xxiii	xiii	xxiii	iiii	
b	vi. kl.	xxvii	xxvi	Judic. i	xiiii	Judic. ii	Citus. i	
c	v. kl.	xxviii	xxvii	iii	xv	iii	ii. iii	
d	iiii. kl.	xxix	xxviii	v	xvi	vi	Phile. i	
e	iii. kl.	xxx	xxix	vii	xvii	viii	Hebre. i	
f	ii. Id. kl.	xxxi	xxx	ix	xviii	x	ii	

Aprill.

Capitulum.

Matins.

Ellenlong.

			Psalms.					
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
g	Calend.	i		i	Judi. xi.	John. xix	Judi. xii	Hebze. iiii
a	iii. No.	ii		ii	xiii	xx	xiiii	iiii
b	iii. No.	iii		iii	xb	xxi	xbi	b
c	iiii. No.	iiii		iiii	xbii	Actes. i	xbiii	bi
d	Jonas.	b		b	xix	ii	xx	bii
e	viii. Id.	vi		vi	xxi	iii	Ruth. i	viii
f	viii. Id.	vii		vii	Ruth. ii	iiii	iii	ix
g	vi. Id.	viii		viii	iii	b	i. Regu. i	x
a	v. Id.	ix		ix	i. Regu. ii	vi	iii	xi
b	iiii. Id.	x		x	iiii	vii	b	xii
c	iii. Id.	xi		xi	vi	viii	vii	xiii
d	iiii. Id.	xii		xii	viii	ix	ix	Jacob. i
e	Idus.	xiii		xiii	x	x	xi	ii
f	xbiii. kl.	xiiii		xiiii	xii	xi	xiii	iii
g	xbii. kl.	xb		xb	xiiii	xii	xb	iiii
a	xbi. kl.	xbi		xbi	xbi	xiii	xbii	b
b	xb. kl.	xbii		xbii	xbiii	xiiii	xix	i. Peter. i
c	xiiii. kl.	xbiii		xbiii	xx	xb	xxi	ii
d	xiii. kl.	xix		xix	xxii	xbi	xxiii	iii
e	xii. kl.	xx		xx	xxiii	xbii	xxb	iiii
f	xi. kl.	xxi		xxi	xxbi	xbiii	xxbii	b
g	x. kl.	xxii		xxii	xxbiii	xix	xxix	ii. Peter. i
a	ix. kl.	xxiii		xxiii	xxx	xx	xxxi	ii
b	viii. kl.	xxiiii		xxiiii	ii. Reg. i	xxi	ii. Reg. ii	iii
c	vii. kl.	xxb	Mar. Euan.	xxb	iii	xxii	iiii	i. John. i
d	vi. kl.	xxbi		xxbi	b	xxiii	vi	ii
e	v. kl.	xxbii		xxbii	vii	xxiiii	viii	iii
f	iiii. kl.	xxbiii		xxbiii	ix	xxb	x	iiii
g	iii. kl.	xxix		xxix	xi	xxbi	xii	b
a	iiii. kl.	xxx		xxx	xiii	xxbii	xiiii	ii. iii. Iho

Maye.

Maye.		Matins.		Euenlong.	
		Psalmes.			
		i. Lesson.		ii. Lesson.	
		i. Lesson.		ii. Lesson.	
b	Kalend.	i	Phil. 4. 1a.	i	ii. Re. xv
c	vi. No.	ii		ii	Acte. viii
d	v. No.	iii		iii	ii. Re. xvi
e	iiii. No.	iiii		iiii	Judas. i
f	iii. No.	v		v	Roma. i
g	viid. No.	vi		vi	
a	Monag.	vii		vii	
b	viii. Id.	viii		viii	
c	vii. Id.	ix		ix	
d	vi. Id.	x		x	
e	v. Id.	xi		xi	
f	iiii. Id.	xii		xii	
g	iii. Id.	xiii		xiii	
a	viid. Id.	xiiii		xiiii	
b	Idus.	xv		xv	
c	xvi. kl.	xvi		xvi	
d	xv. kl.	xvii		xvii	
e	xiv. kl.	xviii		xviii	
f	xiii. kl.	xix		xix	
g	xii. kl.	xx		xx	
a	xi. kl.	xxi		xxi	
b	x. kl.	xxii		xxii	
c	ix. kl.	xxiii		xxiii	
d	ix. kl.	xxiiii		xxiiii	
e	viii. kl.	xxv		xxv	
f	vii. kl.	xxvi		xxvi	
g	vi. kl.	xxvii		xxvii	
a	v. kl.	xxviii		xxviii	
b	iiii. kl.	xxix		xxix	
c	iii. kl.	xxx		xxx	
d	viid. kl.	xxxi		xxxi	

Iune.

Iune.				Matins.				Euenfong.			
				Psalmes							
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.	
e	Calend.	i		i	i. Ecd. vi	Mark. ii	i. Ecd. vii	i. Cor. xv			
f	iii No.	ii		ii	viii	iii	ix	xvi			
g	iii No.	iii		iii	x	iiii	ii. Ecd. i	ii. Cor. i			
A	Prud No	iiii		iiii	ii. Ecd. ii	v	iii	ii			
b	Jonas.	v		v	iiii	vi	v	iii			
c	viii Id.	vi		vi	vi	vii	vii	iiii			
d	vii Id.	vii		vii	viii	viii	ix	v			
e	vi Id.	viii		viii	x	ix	xi	vi			
f	v Id.	ix		ix	xii	x	xiii	vii			
g	iiii Id.	x		x	Hester. i	xi	Hester. ii	viii			
A	iii Id.	xi	Barth. apo.	xi	iii	Act. xiii.	iiii	Actes. xv			
b	Prud Id	xii		xii	v	Mar. xii	vi	ii. Cor. ix			
c	Idus.	xiii		xiii	vii	xiii	viii	x			
d	xviii kl.	xiiii		xiiii	ix	xiiii	Job. i	xi			
e	xvii kl.	xv		xv	Job. ii	xv	iii	xii			
f	xvi kl.	xvi		xvi	iiii	xvi	v	xiii			
g	xv kl.	xvii		xvii	vi	Luke. i.	vii	Salath. i			
A	xiiii kl.	xviii		xviii	viii	ii	ix	ii			
b	xiii kl.	xix		xix	x	iii	xi	iii			
c	xii kl.	xx		xx	xii	iiii	xiii	iiii			
d	xi kl.	xxi		xxi	xiii	v	xv	v			
e	x kl.	xxii		xxii	xvi	vi	xvii	vi			
f	ix kl.	xxiii		xxiii	xix	vii	xx	Ephe. i			
g	viii kl.	xxiiii	Pa. Jo. ba	xxiiii	Mal. iii.	Math. iii	Mal. iiii	math. xiiii			
A	vii kl.	xxv		xxv	Job. xxi	Lu. viii	Job. xxii	Ephe. ii			
b	vi kl.	xxvi		xxvi	xxiii	ix	xxiiii	xxv			
c	v kl.	xxvii		xxvii	xxv	x	xxviii	iii			
d	iiii kl.	xxviii		xxviii	xxix	xi	xxx	v			
e	iii kl.	xxix	S. Peter.	xxix	xxxi	Actes. iiii	xxli	Actes. iiii			
f	Prud kl.	xxx		xxx	xxiii	Luke. xii	xxiiii	Ephe. vi			

Iuly.

July.			Matins.			Evensong.		
			Psalms.					
			i. Lesson.		ii. Lesson.		i. Lesson.	
g	Calend.	i		i	Job. xxxv	Luk. xlii.	Job. xxxvi	Philip. i.
a	vi. No.	ii		ii	xxvii	xlii	xxviii	ii
b	v. No.	iii		iii	xxix	lv	xl	iii
c	iiii. No.	iiii		iiii	cli	lvi	xlii	iiii
d	iii. No.	v		v	Prouer. i.	lvii	Prouer. ii.	Colos. i.
e	viid. No	vi		vi	iii	lviii	iiii	vi
f	Donas.	vii		vii	v	lix	vi	vii
g	viii. Id.	viii		viii	vii	lx	vii	viii
a	vii. Id.	ix		ix	ix	lxi	lxii	ix. Thes. i
b	vi. Id.	x		x	xi	lxii	lxiii	x
c	v. Id.	xi		xi	xiii	lxiii	lxiiii	xi
d	iiii. Id.	xii		xii	lv	lxiiii	lv	xii
e	iii. Id.	xiii		xiii	lvii	John. i	lviii	v
f	viid. Id	xiiii		xiiii	lix	li	lx	ix. Thes. i
g	Idus.	lv		lv	lxi	lii	lxii	x
a	xxvii. kl.	lv		lv	lxiii	lii	lxiiii	xii
b	xxvi. kl.	lvii		lvii	lxv	lv	lxvi	i. Timo i
c	xxv. kl.	lviii		lviii	lxvii	lv	lxviii	ii. iii
d	xxiiii. kl.	lix		lix	lxix	lvii	lxx	xiii
e	xxiii. kl.	lx		lx	lxxi	lviii	Eccles. i	v
f	xxii. kl.	lxi		lxi	Eccles. ii	lx	lii	vi
g	xxi. kl.	lxii	Magdalen	lxii	lii	lx	lvii. Tim. i	ix
a	xx. kl.	lxiii		lxiii	lv	lx	lvii	x
b	ix. kl.	lxiiii		lxiiii	lvii	lxii	lx	xii
c	viii. kl.	lxv	James ap.	lxv	lx	lxiii	lx	xiii
d	vii. kl.	lxvi		lxvi	lxii	lxiiii	Jere. i	Citus. i
e	vi. kl.	lxvii		lxvii	Jere. ii	lxv	lii	ii. iii
f	v. kl.	lxviii		lxviii	lii	lxvi	v. Phile. i	ix
g	iiii. kl.	lxix		lxix	lv	lxvii	lvii. Hebr. i	ix
a	iii. kl.	lxx		lxx	lvii	lxviii	lx	x
b	viid. kl.	lxxi		lxx	lx	lix	lx	xii

August.

August.			Matins.			Evensong.		
			Psalmes.					

September.

September.			Matins.			Evensong.				
			Psalmes.							
			I. Lesson.		II. Lesson.		I. Lesson.		II. Lesson.	
</										

October.

October.			Matins.			Evensong.		
			Psalms.					
			i. Lesson.			ii. Lesson.		
			i. Lesson.			ii. Lesson.		
A	Kalend.	i		i	Zacha. xi	Mar. iiii	Zacha. xii	i. Cor. xvi
b	vi. No.	ii		ii	xiii	b	xiiii	ii. Cor. i
c	v. No.	iii		iii	Mal. i	vi	Mal. ii	ii
d	iiii. No.	iiii		iiii	iii	vii	iiii	iii
e	iii. No.	v		v	Toby. i	viii	Toby. ii	iiii
f	ii. No.	vi		vi	iii	ix	v	b
g	Nonas.	vii		vii	b	x	vi	vi
A	viii. Id.	viii		viii	vii	xi	vii	vii
b	vii. Id.	ix		ix	ix	xii	x	viii
c	vi. Id.	x		x	xi	xiii	xii	ix
d	v. Id.	xi		xi	xii	xiiii	xiii	x
e	iiii. Id.	xii		xii	Judith. i	xv	Judith. ii	xi
f	iii. Id.	xiii		xiii	iii	xvi	iiii	xii
g	ii. Id.	xiiii		xiiii	b	Lu. di. i	vi	xiii
A	Idus.	xv		xv	vii	di. i	viii	Galath. i
b	xvii. kl.	xvi		xvi	ix	ii	x	ii
c	xvi. kl.	xvii		xvii	xi	iii	xii	iii
d	xv. kl.	xviii	Luc. Euan.	xviii	xii	iiii	xiii	iiii
e	xiiii. kl.	xix		xix	xv	b	xvi	v
f	xiii. kl.	xx		xx	Sapi. i	vi	Sap. ii	vi
g	xii. kl.	xxi		xxi	iii	vii	iiii	Ephe. i
A	xi. kl.	xxii		xxii	b	viii	vi	ii
b	x. kl.	xxiii		xxiii	vii	ix	viii	iii
c	ix. kl.	xxiiii		xxiiii	ix	x	x	iiii
d	viii. kl.	xxv		xxv	xi	xi	xii	v
e	vii. kl.	xxvi		xxvi	xii	xii	xiii	vi
f	vi. kl.	xxvii		xxvii	xv	xiii	xvi	Philip. i
g	v. kl.	xxviii	Ev. and. Ju.	xxviii	xvii	xiiii	xviii	ii
A	iiii. kl.	xxix		xxix	xix	xv	Eccl. i	iii
b	iii. kl.	xxx		xxx	Eccl. ii	xvi	iii	iiii
c	ii. Id.	xxxi		xxx	iiii	xvii	b	Colos. i

November.

November.				Matins.				Evensong.			
				Psalms.							
				i. Lesson.				ii. Lesson.			
				i. Lesson.				ii. Lesson.			
d	Kalend.	i	Alcaines	i	Sap. iii.	He. xi. xii.	Sap. v.	Apoc. xix			
e	iii. No.	ii		ii	Eccle. vi.	Lu. xviii	Eccle. vii	Colos. ii			
f	iii. No.	iii		iii	viii	xix	ix	iii			
g	Quo. No	iiii		iiii	x	xx	xi	iiii			
A	Nonas.	v		v	xii	xxi	xiii	i. Thes. i			
b	vi. Id.	vi		vi	xiii	xxii	xv	ii			
c	vii. Id.	vii		vii	xvi	xxiii	xvii	iii			
d	viii. Id.	viii		viii	xviii	xxiiii	xix	iiii			
e	v. Id.	ix		ix	xx	John. i	xxi	v			
f	iiii. Id.	x		x	xxii	ii	xxiii	i. Thes. i			
g	iii. Id.	xi		xi	xxiii	iii	xxv	ii			
A	Quo. Id	xii		xii	xxvi	iiii	xxvii	iii			
b	Idus.	xiii		xiii	xxviii	v	xxix	i. Timo i			
c	xviii. kl.	xiiii		xiiii	xxx	vi	xxxi	ii. iii			
d	xvii. kl.	xv		xv	xxxi	vii	xxxii	iii			
e	xvi. kl.	xvi		xvi	xxxiii	viii	xxxv	v			
f	xv. kl.	xvii		xvii	xxxvi	ix	xxxvii	vi			
g	xiiii. kl.	xviii		xviii	xxxviii	x	xxxix	ii. Tim. i			
A	xiii. kl.	xix		xix	xl	xi	xli	ii			
b	xii. kl.	xx		xx	xlii	xii	xliii	iii			
c	xi. kl.	xxi		xxi	xliiii	xiii	xlv	iiii			
d	x. kl.	xxii		xxii	xlvi	xiiii	xlvii	Citus. i			
e	ix. kl.	xxiii		xxiii	xlviii	xv	xlix	ii. iii			
f	viii. kl.	xxiiii		xxiiii	l	xvi	li	Phile. i			
g	vii. kl.	xxv		xxv	Baruc. i	xvii	Baruc. ii	Hebze. i			
A	vi. kl.	xxvi		xxvi	iii	xviii	iiii	ii			
b	v. kl.	xxvii		xxvii	v	xix	vi	iii			
c	iiii. kl.	xxviii		xxviii	Clay. i	xx	Clay. ii	iiii			
d	iii. kl.	xxix		xxix	iii	xxi	iiii	v			
e	Quo. kl.	xxx	Andie. apo.	xxx	v	Actes. i	vi	vi			

December.

[illegible]

AN ORDRE

for Mattyns dayly through
the yere.

The priest beeyng in the quier, shall begynne with a loude
voyce the Lordes prayer, called the Pater noster.



OUR father whiche art in heauen, hal-
lowed be thy name. Thy kingdom come.
Thy will be done in earth as it is in hea-
uen. Geue vs this daye our dayly bread.
And forgeue vs our trespases, as we for-
geue them that trespasse against vs. And
leade vs not into temptation. But deli-
uer vs from euill. Amen.

Then lykewys he shall saye.

O Lord, open thou my lippes.

Answer.

And my mouth shall shewe forth thy prayse.

Priest.

O God, make spede to saue me.

Answer.

O Lord, make haste to helpe me.

Priest.

Glorie be to the father, and to the sonne: & to the holy gost.
As it was in the begynnyng, is now, and euer shall be:
worlde without ende. Amen.

Prayse ye the Lord.

And from Easter to Trinitie Sunday.

Alleluya.

Then shalbe sayed or song without any Inuitatorie this
psalme. Venite exultemus. &c. in Englishe, as foloweth.



Come, let vs syng vnto the Lord: let vs hartely
reioyce in the strength of our saluacion.

psal. xcvi.

Let vs come before his presence with thanks
geuing: and shewe our selfe glad in hym with psalmes.

For the Lord is a great God: and a great kyng aboue
all goddes.

In his hande are all the comers of the earth: and the
strength of the hilles is his also.

A. i.

The

Mattyns.

The sea is his, and he made it : and his handes prepared the drye lande.

O come, let vs worship and fall downe: and knele before the Lorde our maker.

For he is (the Lorde) oure God : and we are the people of his pasture, and the shepe of his handes.

To daye, yf ye will heare his voyce, harden not youre heartes: as in the prouocation, and as in the daye of temptation in the wilderness.

When your fathers tempted me: proued me, and sawe my workes.

Fourtye yeares long was I grieved with this generation, and sayed : it is a people that doe erre in their heartes, for they haue not knowen my wayes.

Unto whom I swaie in my wrathe : that they shoulde not entre into my rest.

Glory be to the father, & to the sonne: and to the holy gost.

As it was in the beginning, is nowe, and euer shalbe: worlde without ende. Amen.

Then shall folowe certaine Psalmes in ordre as they been appoynted in a table made for that purpose, excepte there be proper Psalmes appoynted for that day. And at the ende of euery Psalme throughtout the yeare, and lykwys in the ende of Benedicite, Benedicite, Magnificat, and Nunc dimittis shalbe repeated.

Glory be to the father and to the sonne. &c.

Then shalbe read. ii. lessons distinctly with a loude voyce, that the people may heare. The firste of the olde testamente, the seconde of the newe. Lyke as they be appoynted by the Kalender, excepte there be proper lessons assigned for that day: The minister that readeth the lesson, standyng and turning him so as he maye best be heard of all suche as bee present. And before euery lesson, the minister shall saye thus. The firste, seconde. iiii. or. iiii. Chapter of Genesis, or Exodus, Matthewe, Marke, or other lyke as is appoynted in the Kalender. And in the ende of euery Chapter he shall saye.

There endeth suche a Chapter of suche a booke.

And (to the ende the people maye the better heare) in suche places where they doe syng, there shall the lessons be song in a playne tune after the maner of distincte reading: and lykwys the Epistle and Gospell.

After

¶ After the fyrste lesson shall folowe *Te deum laudamus* in Englyshe, dayly throughtout the yeaere, excepte in Lent, all the whiche tyme in the place of *Te deum* shalbe vsed *Benedicite omnia opera Domini Domino*, in Englyshe as foloweth.

Te deum laudamus.



¶ prayse thee, O God, we knowlage thee to be the Lorde.

All the earth doeth worshyppe thee, the father everlasting.

To thee all Angels crye aloud, the heauens and all the powers therin.

To thee Cherubin, and Seraphin continually doe crye.

Holy, holy, holy, Lorde God of Sabaoth.

Heauen and earth are replenished with the maiestie of thy glory.

The glorious companye of the Apostles, prayse thee.

The goodly fellowship of the Prophetes, prayse thee.

The noble armie of Martyrs prayse thee.

The holy Church throughout all the worlde doeth knowlage thee.

The father of an infinite maiestie.

Thy honourable, true, and onely sonne.

The holy gost also beyng the counforter.

Thou art the kyng of glory, O Christe.

Thou art the everlasting sonne of the father.

Whan thou tookest vpon thee to delyuer manne, thou dydest not abhorre the virgins wombe.

Whan thou haddest ouercomed the sharpenes of death, thou diddest open the kingdome of heauen to all beleuers.

Thou sittest on the ryght hand of God, in the glorye of the father.

we beleue that thou shalt come to be our iudge.

we therfore pray thee helpe thy seruantes, whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy saintes, in glorye everlasting.

O Lorde, saue thy people, and blesse thyne heritage.

Gouerne them, and lift them vp for ever.

A. ii.

Day

Mattyns.

Daye by daye we magnifie thee.

And we wurship thy name euer worlde without ende.
Cloughsafe, O Lorde, to kepe vs this day without sinne.

O Lorde, haue mercy vpon vs : haue mercy vpon vs.

O Lorde let thy mercy lyghten vpon vs: as oure trust is
in thee.

O Lorde, in thee haue I trusted : let me neuer bee con-
founded.

Benedicite omnia opera domini domino.



All ye workes of the Lorde, speake good of
the Lorde: prayse him & let him bp for euer.

O ye Angels of the Lorde, speake good of
the Lorde: prayse him, & let him bp for euer.

O ye heauens, speake good of the Lorde:
prayse him, and let him bp for euer.

O ye waters that be aboue the firmament, speake good
of the Lorde: prayse him, and let him bp for euer.

O all ye powers of the Lorde, speake good of the Lorde:
prayse him, and let him bp for euer.

O ye Sunne and Moone, speake good of the Lorde:
prayse him, and let him bp for euer.

O ye starres of heauen, speake good of the Lorde: prayse
him, and let him bp for euer.

O ye showers and dewe, speake good of the Lorde: prayse
him, and let him bp for euer.

O ye windes of God, speake good of the Lorde : prayse
him, and let him bp for euer.

O ye fyre and heate, praise ye the Lorde: praise him, and
let him bp for euer.

O ye winter and summer, speake good of the Lorde:
prayse him, and let him bp for euer.

O ye dewes and frostes, speake good of the Lorde: praise
him, and let him bp for euer.

O ye frost and colde, speake good of the Lorde : prayse
him, and let him bp for euer.

O ye yse and snowe, speake good of the Lorde : prayse
him, and let him bp for euer.

O ye nightes and dayes, speake good of the Lorde:
prayse him, and let him bp for euer.

O ye lyght and darkenesse, speake good of the Lorde:
prayse

prayse him, and set him vp for euer.

O ye lightenynges and cloudes, speake good of the Lorde: prayse hym, and set him vp for euer.

O let the earth speake good of the Lorde: yea, let it praise him, and set him vp for euer.

O ye mountaynes and hilles, speake good of the Lorde: praise him, and set him vp for euer.

O all ye grene thynges vpon the earth, speake good of the Lorde: prayse him and set him vp for euer.

O ye welles, speake good of the Lorde: prayse him, and set him vp for euer.

O ye seas and floudes, speake good of the Lorde: prayse him, and set him vp for euer.

O ye whales, and all that moue in the waters, speake good of the Lorde: prayse him, and set him vp for euer.

O all ye foules of the ayre, speake good of the Lorde: prayse him, and set him vp for euer.

O all ye beastes and cattell, speake ye good of the Lorde: prayse him, and set him vp for euer.

O ye children of men, speake good of the Lorde: prayse him, and set him vp for euer.

O let Israel speake good of the Lorde: prayse him, and set him vp for euer.

O ye priestes of the Lorde, speake good of the Lorde: prayse him, and set him vp for euer.

O ye seruantes of the Lorde, speake good of the Lorde: prayse him, and set him vp for euer.

O ye spirites and soules of the righteous, speake good of the Lorde: prayse him, and set him vp for euer.

O ye holy and humble menne of heart, speake ye good of the Lorde: prayse ye him, and set him vp for euer.

O Ananias, Azarias, and Misael, speake ye good of the Lorde: prayse ye him, and set him vp for euer.

Gloꝝy be to the father. &c.

As it was in the beginning. &c.

And after the second lesson, throughout the whole yere, shal be vsed *Benedictus dominus deus Israel*, &c. in Englishe as foloweth.



Blessed be the Lorde God of Israel: for he hath visited and redemed his people.

And hath lyfted vp an horne of saluacion to vs: in the house of his seruant David.

*Benedictus,
Luc. 1.*

A. iii.

As he

Mattyns.

As he spake by the mouth of his holy Prophetes : which
hath been sence the worlde began.

That we should be saued from our enemyes : and from
the handes of all that hate vs.

To performe the mercy promysed to our fathers : and
to remembre his holy couenaunt.

To perfourme the othe whiche he sware to our father
Abraham: that he would geue vs.

That we being deliuered out of the handes of oure e-
nemies: might serue him without feare.

In holynesse and righteousnes before him: all the dayes
of our lyfe.

And thou childe, shalt be called the Prophete of the high-
est : for thou shalt goe before the face of the Lorde, to pre-
pare his wayes.

To geue knowledge of saluacion vnto his people : for
the remission of their synnes.

Through the tendre mercy of our God : whereby the
daye spring from an high hath visited vs.

To geue light to them that sitte in darkenes, & in the sha-
dowe of death: and to guide our fete into the way of peace.

Glory be to the father. &c.

As it was in the beginning. &c.

Then shalbe sayed dayly through the yere, the prayers fol-
lowyng, as well at Euensong as at Mattyns, all deuoutly
knelynge.

Lorde haue mercy vpon vs. Christe haue mercy vpon
vs. Lorde haue mercy vpon vs.

Then the minister shall saye the Credo and the Lordes prayer
in Englishe, with a loude voyce. &c.

Answer.

But deliuer vs from euill. Amen.

Priest.

O Lorde shewe thy mercy vpon vs.

Answer.

And graunte vs thy saluacion.

Priest.

O Lorde saue the kyng.

Answer.

And mercifully heare vs, when we call vpon thee.

Priest.

Indue

Indue thy ministers with ryghteousnes.

Answer.

And make thy chosen people ioyfull.

Priest.

O Lorde saue thy people.

Answer.

And blesse thyne inheritaunce.

Priest.

Geue peace in our time, O Lorde.

Answer.

Because there is none other that fyghteth for vs, but only thou, O God.

Priest.

O God, make cleane our heartes within vs.

Answer.

And take not thyne holy spirite from vs.

Priest.

The Lorde be with you.

Answer.

And with thy spirite.

¶ Then shall dayly folowe thre Collectes. The firste of the daye, which shalbe thesame that is appoynted at the Comunion. The second for peace. The third for grace to lyue well. And the two laste Collectes shall neuer alter, but dayly be sayed at Mattyns throughout all the yere, as foloweth. The priest standing vp, and saying.

Let vs pray.

¶ Then the Collect of the daye.

¶ The second Collect: for peace.

O God, which art author of peace, & louer of concorde, in knowledge of whom standeth our eternall lyfe, whose seruice is perfecte fredome: defende vs thy humble seruantes, in all assaultes of our enemies, that we surely trustyng in thy defence, may not feare the power of any aduersaries: through the might of Iesu Christ our Lorde. Amen.

¶ The third Collect: for grace.

O Lord our heauenly father, almighty and euerlyuynge God, whiche haste safely brought vs to the beginning of this day: Defend vs in thesame with thy mighty power, & graunt that this day we fall into no sinne, neither runne into any kinde of daunger, but that all our doinges may be ordred by thy gouernaunce, to doe alwayes that is ryghteous in thy sight: through Iesus Christe our Lorde. Amen.

A.iii.

An

AN ORDRE

For Euenſong through-
out the yere.

The priest ſhall ſaye.

OVRE FATHER, &c.

Then lyke wyſe he ſhall ſaye.

O God make ſpede to ſaue me.

Answer.

O Lorde make haſte to helpe me.

Preſt.

Glorie be to the father, & to the ſonne: and to the holy goſt.
As it was in the begynnyng, is now, and euer ſhalbe:
worlde without ende. Amen. Prayſe ye the Lorde.

And from Eaſter to Trinitie Sonday.

Alleluya.

As befoze is appoynted at Mattyns.

Then Pſalmes in ordre as they be appoynted in the Table
for Pſalmes, except there be propre Pſalmes appointed for
that daye. Then a leſſon of the olde testamente, as it is ap-
poynted lyke wyſe in the kalender, excepte there be propre
leſſons appointed for that daye. After that (*Magnificat anima*
mea dominum) in Engliſhe, as foloweth.

Magnificat
Luc. 1.



Y ſoule doeth magnifie the Lorde.
And my ſpirite hath reioyced in God my ſaniour.
For he hath regarded the lowelyneſſe, of his hāo-
maiden.

For beholde, from henceforth all generacions ſhall call
me bleſſed.

For he that is myghtie hath magnified me: and holy
is his name.

And his mercy is on them that feare him: throughout
all generacions.

He hath ſhewed ſtrength with his arme: he hath ſcate-
red the proude in the imagination of their heartes.

He hath put downe the mightie from their ſeate: and
hath exalted the humble and meke.

He hath filled the hungry, with good thynges: and the
ryche

ryche he hath sent emptie awaye.

He remembring his mercye, hath holpen his seruaunte Israel: as he promysed to oure fathers, Abraham and his sede for euer.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning. &c.

Then a lesson of the new testamente. And after that (*Nunc dimittis seruum tuum*) in Englishe as foloweth.

Lorde, nowe letteth thou thy seruaunte departe in peace: accordyng to thy worde.

Nunc dimittis, Luc. ii.

For myne eyes haue seen: thy saluacion.

Whiche thou haste prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glorye of thy people Israel.

Glorie be to the father, & to the sonne: and to the holy gost.

As it was in the beginning, is nowe, and euer shalbe: worlde without ende. Amen.

Then the suffrages befoze assigned at Mattyns, the clerkes knelyng lykewyse, with thre Collectes. Firste of the day: Second of peace: Thirde for ayde against all perilles, as here foloweth. Whiche. ii. laste Collectes shall be dayly sayed at Evensong without alteracion.

The second Collect at Evensong.

God, from whome all holy desyres, all good counsailes, and all iust workes doe procede: Geue vnto thy seruauntes that peace, whiche the worlde cannot geue, that both our heartes maye be sette to obey thy commaundementes, and also that by thee, we beyng defended from the feare of our enemyes, may passe oure tyme in rest and quietnesse: through the merites of Iesu Christe our sauour. Amen.

The thirde Collect for ayde against all perils.

Lighten our darkenesse we beseeche thee, O Lord, and by thy great mercy, defend vs from all perils and daungers of this night, for the loue of thy onely sonne our sauour Iesu Christe. Amen.

¶ In

In the feastes of Christmas, Theophanie, Easter, Thascencion, Pentecost,
and vpon Trinitie Sunday, shall be song or sayed immediately
after Benedictus this confession of our chistian fayth.

Quicumque
vult, &c.

Who soeuer will be saued: before all thynges it is ne-
cessary that he holde the Catholyke fayth.

Whiche fayth, excepte euery one doe kepe holy and
vndefiled: without doubt he shall peryshe euerlastyngly.

And the Catholyke fayth is this: that we wurshippe one
God in Trinitie, and Trinitie in vnitie.

Neither confoundyng the persones: nor deuydyng the
substaunce.

For there is one person of the father, another of the
sonne: and an other of the holy gost.

But the Godhead of the father, of the sonne, and of the
holy gost, is all one: the glory equall, the maiestie coeternal.

Suche as the father is, suche is the sonne: and suche is
the holy gost.

The father vncreate, the sonne vncreate: and the holy
gost vncreate.

The father incomprehensible, the sonne incomprehen-
sible: and the holy gost incomprehensible.

The father eternall, the sonne eternall: and the holy gost
eternall.

And yet they are not thre eternalles: but one eternall.

As also there be not thre incomprehensibles, nor thre
vncreated: but one vncreated, and one incomprehensible.

So lyke wyse, the father is almightie: the sonne almightie,
and the holy gost almightie.

And yet are they not thre almighties: but one almighty.

So the father is God, the sonne God: and the holy gost
God.

And yet are they not thre Gods: but one God.

So lyke wyse the father is Lorde, the sonne Lorde: and
the holy gost Lord.

And yet not thre Lordes: but one Lorde.

For like as we be compelled by the chistian veritie: to ac-
knowledge euery person by hymselfe to be God and Lorde:

So are we forbidden by the Catholyke religion: to saye
there be thre Gods, or thre Lordes.

The father is made of none: neither created nor begottē.

The sonne is of the father alone: not made nor crea-
ted, but

ted, but begotten.

The holy gost is of the father and of the sonne : neyther made nor created, nor begotten, but proceeding.

So there is one father, not three fathers, one sonne, not three sonnes: one holy gost, not three holy gostes.

And in this trinitie, none is afore nor after other : none is greater nor lesse then other.

But the whole three persons: be coeternall together and coequall.

So that in all thinges, as it is aforesayed : the vnitie in trinitie, and the trinitie in vnitie, is to be wurshipped.

He therfore that will be saued: must thus thinke of the trinitie.

Furthermore, it is necessarie to everlastyng saluacion: that he also beleue rightly in the incarnation of our Lorde Jesu Christe.

For the right fayth is that we beleue & confesse : that our Lorde Jesus Christe, the sonne of God, is God and man.

God of the substance of the father, begotten before the worldes: and man of the substance of his mother, borne in the worlde.

Perfecte God and perfecte manne : of a resonable soule, and humayne fleshe subsisting.

Equall to the father as touchyng his Godhead : and inferior to the father touchyng his manhode.

who although he be God and manne: yet he is not two, but one Christe.

One, not by conuersion of the Godhead into fleshe: but by taking of the manhode into God.

One altogether, not by confusion of substance : but by vnitie of person.

For as the resonable soule and fleshe is one manne : So God and manne is one Christe.

who suffered for our saluacion : descended into hell, rose agayne the thirde daye from the dead.

He ascended into heauen, he sitteth on the righthande of the father, God almightie : from whence he shall come to iudge the quicke and dead.

At whose comyng all men shall rylse agayne with theyr bodyes : and shall geue accompte of theyr owne workes.

And

And they that haue done good, shall goe into lyfe everlasting : and they that haue done euyl , into everlasting fyre.

This is the Catholyke fayth : whiche excepte a manne beleue faythfully, he cannot be saued.

Glory be to the father, & to the sonne: and to the holy gost.

As it was in the beginning, is now, and euer shalbe: worlde without ende. Amen.

¶ THVS EN

deth the ordre of Mattyns and
Evensong through
the whole yere.



THE INTROITES

Fol. vii

Collectes, Epistles, and gospels, to be vled at
the celebration of the Lordes supper and
holy Communion, through the yeare:
with proper psalmes, and lessons
for diuers feastes
and dayes.

The first Sonday in Aduente.



Blessed is that manne that hath not wal-
ked in the counsaile of the vngodly: nor ^{Beatus vii}
stand in the way of sinners, and hath not ^{psal. i.}
sit in the seate of the skornefull.

But his delight is in the lawe of the
Lorde: and in his lawe will he exercise
himselke day and night.

And he shall be lyke a tree planted by the water syde:
that will bring forth his fruite in due season.

His leafe also shall not wither: and looke whatsoeuer
he doth, it shall prospeere.

As for the vngodly, it is not so with them: but they are
lyke the chaffe, whiche the wynde skattereth awaye (from
the face of the earth.)

Therefore the vngodly shall not be hable to stand in the
iudgement: neyther the synners in the congregation of the
righteous.

But the Lorde knoweth the waye of the righteous: and
the waye of the vngodly shall perishe.

Glorie be to the father, & to the sonne: and to the holy gost.

As it was in the beginning, is now, and ever shalbe:
worlde without ende. Amen.

And so must euery Introite be ended.

Let vs praye.

The Collect.



Almightie God, geue vs grace, that we maye caste
away the workes of darkenes, and put vpon vs the
armour of light, now in the tyme of this mortal lyfe,
in

At the Communion.

(in the which thy sonne Iesus Christe came to visite vs in great humilitie) that in the last daye, when he shall come again in his glorious maiestie, to iudge both the quicke and the dead: we maye ryse to the lyfe immortall, through him, who liueth and reigneth with thee and the holy gost, nowe and euer. Amen.

The Epistle.

Roma. xlii.



Do nothing to any man but this, that ye loue one another. For he that loueth another, fulfilleth the lawe. For these commaundementes: Thou shalt not commit adultrye: Thou shalt not kyll: Thou shalt not steale: Thou shalt beare no false witnes: Thou shalt not lust: and so forth (if there be any other commaundement) it is all comprehended in this saying: namely, loue thy neighbor as thy selfe. Loue hurteth not his neighbor: therfore is loue the fulfillyng of the lawe. This also, we knowe the season, how that it is time that we should nowe awake out of slepe, for nowe is oure saluacion nerer, then when we beleued. The night is passed, the day is come nye: let vs therfore cast away the dedes of darkenes, and let vs put on the armour of light. Let vs walke honestly, as it were in the day light: not in eating and drinking, neither in chambouring and wantonnes, neither in stryfe and enuying: but put ye on the Lord Iesus Christe. And make not prouision for the fleshe, to fulfill the lustes of it.

The Gospell.

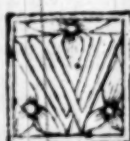
Mat. xxi.



And when they drewe nigh to Ierusalem, & were come to Bethphage vnto Mount Oliuete, then sent Iesus two disciples, saying vnto them: Go into the towne that lyeth ouer against you, and anon ye shall fynde an Asse bound, and a Colte with her: looce them and bryng them vnto me. And yf any manne saye ought vnto you, saye ye, the Lord hath neede of them: and straight waye he wyll lette them goe. All this was done that it myght bee fulfilled, whiche was spoken by the prophete, saying: Tell ye the daughter of Sion, beholde, thy kyng cummeth vnto thee meeke, sytting vpon

vpon an Assc and a colte, the foale of the Assc bled to the yoke. The disciples wente and did as Iesus commaunded them, and brought the Assc and the colte, and put on them theyr clothes, and set him theron. And many of the people spred theyr garmentes in the way. Other cut downe braunches from the trees, and strawed them in the waye. Moreover the people that wente before, and they that came after cryed, saying: *Hosanna* to the sonne of David: Blessed is he that cummeth in the name of the Lorde: *Hosanna* in the highest. And when he was come to Ierusalem, all the citie was moued, saying: who is this: And the people sayde: this is Iesus the Prophete of Nazareth a citie of Galile. And Iesus went into the temple of God, and cast out all them that solde and bought in the temple, and ouerthrewe the tables of the money chaungers, and the seates of them that solde dones, and sayd vnto them: It is written: My house shalbe called the house of prayer, but ye haue made it a denne of theues.

The seconde Sonday.



hen I was in trouble, I called vpon the Lord: and he heard me.

*Ad dominū
cum tribulā
tē. psal. cxx.*

Deluer my soule, O Lord, from lying lippes: and from a deceitfull tongue.

What rewarde shalbe geuen vnto thee, thou false tongue: euen mightye & sharpe arrowes, with hote burning coales.

woe is me that I am constrained to dwell with Gesech: and to haue myne habitation among the tentes of Cedar.

My soule hath long dwelte among them, that bee enemies vnto peace.

I labour for peace, but when I speake vnto them thereof: they make them to battayle.

Glozy be to the father. &c.

As it was in the beginning. Amen. &c.

The Collect.

Blessed Lorde, whiche haste caused all holy scriptures to be written for our learning: graūt vs that we maye in suche wyse heare them, reade, marke, learne, and inwardly digeste them: that by patience and
counforte

At the Communion.

comforte of thy holy worde, we maye embrace and euer holde fast the blessed hope of everlastyng lyfe, whiche thou haste geuen vs in our sauour Iesus Christe.

The Epistle.

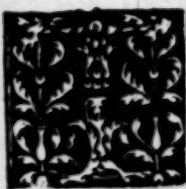
Roma. xv.



Whosoever thynges are wrytten afore tyme, they are wrytten for oure learnyng, that we through patience and comfort of the scriptures, myght haue hope. The God of patience and consolacion, graunt you to be lyke mynded one towarde an other, after the ensauple of Christe Iesu: that ye all agreeyng together, may with one mouth prayse God the father of our Lord Iesus Christe: wherfore receyue ye one an other as Christe receyued vs, to the prayse of God. And this I saye, that Iesus Christe was a minister of the circumcision for the trueth of God, to confirme the promisses made vnto the fathers: and that the Gentiles might prayse God for his mercy, as it is wrytten. For this cause I will prayse thee among the Gentiles, and syng vnto thy name. And agayne he sayeth: reioyce ye Gentiles with his people. And agayne: prayse the Lorde all ye Gentiles, and laude hym all ye nations together. And agayne Esai sayth: there shalbe the roote of Jesse, and he that shall ryse to reigne ouer the Gentiles: in hym shall the Gentiles trust. The God of hope fyll you with al ioy, and peace in beleuyng, that ye maye be riche in hope, through the power of the holy gost.

The Gospell.

Luc. xxi.



Here shall be signes in the Sunne and in the Moone, and in the starres: and in the earth the people shalbe at their wittes ende, through despayre. The sea and the water shall roare, and mennes heartes shall fayle them for feare, and for lookyng after those thynges whiche shall come on the earth. For the powers of heauen shall moue. And then shall they see the sonne of man come in a cloud, with power and great glory. when these thynges begynne to come to passe, then looke vp, and lyfte vp youre heades, for your redemption draweth nye. And he shewed them a similitude:

tude: behold the figtree, & all other trees, when they shoothe furth theyr buddes, ye see and knowe of youre owne selues that summer is then nye at hand. So likewise ye also (whē ye se these thinges come to passe) be sure, that the kingdom of God is nye. Verely I say vnto you: this generation shall not passe, till all be fulfilled. heauen and earth shall passe: but my wordes shall not passe.

C The thirde Sunday.

Hear me when I call, O God of my righteousness: thou hast set me at libertie whē I was in trouble, *Cum inuocac
rem psal. lxi.*
haue mercy vpon me, and herken vnto my prayer.

O ye sonnes of men, howe long will ye blaspheme myne honour: and haue suche pleasure in vanitie, and seke after leasyng:

Knowe this also, that the Lorde hath chosen to himselfe the manne that is godly: when I call vpon the Lorde, he will heare me.

Stand in awe and sinne not: common with your owne heart, and in your chamber, and be still.

Offre the sacrifice of righteousness: and put your trust in the Lorde.

There bee many that will saye: who will shewe vs any good?

Lorde lifte thou by the lyght of thy countenaunce vpon vs.

Thou haste put gladnes in myne hearte: sence the tyme that theyr come and wyne (and oyle) increased.

I will laye me downe in peace and take my rest: for it is thou Lorde onely, that makest me to dwell in safetie.

Glorie be to the father. &c.

As it was in the beginning. &c.

The Collect.

Lorde, we beseeche thee, geue eare to our prayers, and by thy gracious visitation lyghten the darkenesse of our hearte, by our Lorde Iesus Christe.

Bi,

The

The.iiii. Sondag of Aduente.

The Epistle.

i. Cor. iiii.

Let a man this wise esteeme vs. even as the ministers of Chyrste, and stewardeg of the secretes of God. Furthermore, it is required of the stewardeg, that a man be found faithfull: with me it is but a very smal thing that I should be iudged of you, either of mans iudgemente: no I iudge not myne owne selfe, for I knowe nought by my selfe, yet am I not therby iustified. It is the Lorde that iudgeth me. Therfore iudge nothing before the time, vntill the Lorde come, which will lighten thinges that are hidde in darkenesse, and open the counsayles of the heartes, and then shall euery man haue prayse of God.

The Gospell.

Mat. xi.

When Iohn beyng in prielson hearde the woorkes of Chyrste, he sente two of his disciples, and sayed vnto hyin: Art thou he that shall come: or doe we looke for an other: Iesus aunswered and sayed vnto them: Goe, and shewe Iohn agayne, what ye haue hearde and seene. The bynd receyue their sight, the lame walke, the Lepers are censed, and the deafe heare, the dead are raised vp, & the poore receyue the glad tydinges of the gospell: and happy is he that is not offended by me. And as they departed, Iesus began to saye vnto the people concernyng Iohn: what went ye out into the wildernes to see: A reede that is shaken with the winde: or what went ye out for to see: A man clothed in softe rayment: behold, they that weare softe clothyng, are in kyniges houses. But what wente ye out for to see: a prophete: verely I saye vnto you, and more then a prophete. For this is he of whome it is wrytten: beholde, I sende my messenger before thy face, which shall prepare thy waye before thee.

The fourth Sondag.

Verba mea
audis.
Isa. v.

Ronder my woordes, O Lorde: consydre my meditation.
O harken thou vnto the voyce of my calling, my kynge and my God: for vnto thee will I make my prayer.

My

At the Communion.

Fol. r.

My voyce shalt thou heare betymes, O Lorde: early in the mornynge will I directe my prayer vnto thee, and will looke vp.

For thou art the God that hath no pleasure in wickednes: neyther shall any euill dwell with thee.

Suche as be foolyshe shall not stande in thy syght: for thou hatest all them that worke vanitie.

Thou shalt destroy them that speake leasynge: the Lorde will abhorre both the bloud thirstie, and deceptfull manne.

But as for me, I wyll come into thy house, euen vpon the multitude of thy mercye: and in thy feare wyll I worship towarde thy holy temple.

Leade me, O Lorde, in thy ryghteousnesse, because of myne enemyes: make thy waye playne before my face.

For there is no faithfulness in his mouth: their inwarde partes are very wickednes.

Their throte is an open sepulchre: they flatter with their tongue.

Destroy thou them, O God, let them peryshe through theyr owne imaginations: cast them out in the multitude of their vngodlines, for they haue rebelled against thee.

And let all them that put their trust in thee reioyce: they shal euer be geuing of thākes because thou defendest them, they that loue thy name shalbe ioyfull in thee.

For thou Lorde wilt geue thy blessing vnto the ryghteous: and with thy fauorable kyndnes wilt thou defende him, as with a shilde.

Glorie be to the father. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

Lorde rayse vp (we praye thee) thy power, and come among vs, and with great might succor vs, that where as through our synnes and wickednes we be sore lette and hyndred, thy bountifull grace and mercy, through the satisfaction of thy sonne oure Lorde, may spedely deliuer vs: to whome with thee, and the holy goste be honor and glory worlde without ende.

The Epistle.

B. ii.

Reioyce

On Christmas day.

Philip. liij.



Cloyce in the Lorde alwaye, and againe I say, reioyce. Let youre softnes bee knowen vnto all men: the Lord is euen at hande. Be carefull for nothing: but in all prayer and supplication let your petitions be manifest vnto God, with geuing of thanks. And the peace of God (whiche passeth all vnderstandyng) kepe your heartes and myndes, through Christe Iesu.

The Gospell.

Ihon. i.

This is the recorde of Ihon: when the Jewes sente priestes and Leuites from Ierusalem, to aske hym: what art thou: And he confessed and denyed not, and sayed playnly: I am not Christe. And they asked him: what then? art thou helyas: and he sayeth: I am not. Art thou that Prophete: he aunswered, no. Then sayed they vnto him: what art thou, that we maye geue an aunswere vnto them that sent vs: what sayest thou of thy selfe: he sayed: I am the voyce of a cryer in the wilderness: make straight the waye of the Lord, as sayd the Prophete Esay. And they which were sent were of the Phariseis: and they asked him, and sayed vnto him: why baptisest thou then, if thou be not Christe, nor helyas, neyther that Prophete: John aunswered them, saying: I baptise with water, but there standeth one among you, whome ye knowe not: he it is whiche though he came after me, was before me, whose shooe latchet I am not worthy to vnloose. These thinges were done at Bethabara beyond Iordan, where John did baptise.

C Proper Psalmes and lessons on Christmas day.

C At Mattyns.

Psal. xix.

Psal. cxb.

Psal. lxxv.

} The first lesson Esai. ix. vnto the ende.

} The seconde lesson. Mat. i. vnto the ende.

C At the fyrst Communion.

Contate dos
mno. psal.
xcviii.



Syng vnto the Lorde a newe song: for he hath done meruaylous thinges.

with his owne right hande and with his holye arme: hath he gotten himselfe the victorie.

The

The Lord declared his saluation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembred his mercye and trueth toward the house of Israel: and all the endes of the worlde haue scene the saluation of our God.

Shewe your selues ioyfull vnto the Lord, all ye landes: syng, reioyce, and geue thanks.

Prayse the Lord vpon the harpe: sing to the harpe with a psalme of thankesgeuing.

With trumpettes also and shawmes: O shewe your selues ioyfull before the Lord the kyng.

Lette the sea make a noyse, and all that therein is: the rounde worlde and they that dwell therein.

Lette the fluddes clap theyr handes, and lette the hilles be ioyfull together before the Lord: for he is come to iudge the earth.

With righteousness shall he iudge the worlde: and the people with equitie.

Glozy be to the father. *rc.*

As it was in the beginning, is now, and euer. *rc.*

The Collect.

GOD, which makest vs gladd with the verely remembrance of the birth of thy onely sonne Iesus Christe: graunt that as we ioyfully receiue him for our redeemer, so we may with sure confidence beholde hym, when he shall come to be our iudge, who liueth and reigneth. *rc.*

The Epistle.

The grace of God that bryngeth saluation vnto all menne, hath appeared, and teacheth vs that we should denye vngodlinesse, and worldly lustes, and that we shoulde liue soberly, and righteously, and godly in this present worlde, looking for that blessed hope, and appearing of the glory of the great God, and of our saviour Iesu Christ, which gaue himselfe for vs, to redeeme vs from all vnrigheteousnes, and to pouge vs a peculiere people vnto himselfe, feruently geue vnto good workes. These thinges speake and exhort, and rebuke with all feruentnes of commaundyng. See that no manne despise thee.

B. iii.

The

On Christmas daye.

The Gospell.

Luce. ii.



And it chaunced in those dayes, that there went out a commaundement from Augustus the Emperoure, that all the worlde should bee taxed. And this taxing was the first, and executed whē Sirenus was lieutenaunt in Siria. And euery man went vnto his owne citie to be taxed. And Ioseph also ascended from Galile, out of a citie called Nazareth, into Jewry, vnto the citie of Dauid, which is called Bethleem, because he was of the house and linage of Dauid, to bee taxed, with Mary his spoused wyfe, which was with chylde. And it fortunēd that whyle they were there, her tyme was come that she shoulde be deliuered. And she brought furth her first begotten sōne, and wrapped him in swadling clothes, & layed him in a Maunger, because there was no rōume for them in the Inne. And there were in the same region shepeheardes watchyng and keepyng theyr flocke by night. And loe, the Angel of the lord stoode hard by them, and the brightnesse of the Lord shone rounde about them, and they were sore afrayed. And the Angel saied vnto them: Be not afrayde: for behold, I bring you tydings of great ioy that shall come to all people: for vnto you is borne this daye, in the citie of Dauid, a saviour whiche is Christe the Lord. And take this for a sygne: ye shall fynde the childe wrapped in swadlyng clothes, and layde in a maunger. And straightway there was with the Angell, a multitude of heavenly souldiers, praylyng God, and saying: Glory to God on hye, and peace on the earthe, and vnto men a good will.

At the seconde Communion.

Domine do-
minus noster.
psal. viii.



Lord our gouernour, howe excellent is thy name in all the worlde: thou that haste set thy glōrye aboue the heauens:

Out of the monthē of very babes and suckelinges, haste thou ordayned strength, because of thyne enemies: that thou mightest kill the enemye and the auenger.

For I will conside thy heauens, even the workes of thy fyngers: the Moone and the starres whiche thou haste ordayned.

what

what is manne that thou art so myndefull of hym: and the sonne of manne, that thou visitest him:

Thou madest hym lower then the Angels: to croune hym with glory and worship.

Thou makest hym to haue dominion of the workes of thy handes: and thou haste put all thynges in subiection vnder his feete.

All shepe and oxen: yea, and the beastes of the fildes.

The foules of the ayre, and the fishes of the sea: and whatsoeuer walketh thorowe the pathes of the seas.

O Lorde our gouernoure: howe excellent is thy name in all the worlde.

Glory be to the father. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

Almighty God, whiche haste genen vs thy only begotten sonne to take our nature vpon him, and this daye to be borne of a pure virgin: Graunt that we being regenerate and made thy children by adoption and grace, maye dayly be renued by thy holy spirite, through the same oure Lorde Iesus Christe, who lyueth and reigneth. &c.

The Epistle.

GOD in tymes paste, dyuerslye and many wayes Hebr. i.
spake vnto the fathers by prophetes: but in these last dayes, he hath spoken to vs by his owne sonne, whom he hath made heyre of all thynges, by whom also he made the worlde. Whiche (sonne) being the brightnesse of his glory, and the very image of his substaunce, rulyng all thynges with the woorde of his power, hath by his owne person purged our synnes, and sitteth on the ryght hande of the maiestie on high: being so muche more excellent then the Angels, as he hath by inheritaunce obtayned a more excellent name then they. For vnto whiche of the Angels sayed he at any time: Thou art my sonne, this daye haue I begotten thee. And agayne, I wyll bee his father, and he shall be my sonne. And agayne, when he bryngeth in
B. iiii. the

At the Communion.

the first begotten sonne into the worlde, he sayeth: and lette all the Angels of God worship hym. And vnto the Angels he sayeth: he maketh his Angels spirites, and his ministers a flame of fyre. But vnto the sonne he sayeth: thy seate (O God) shalbe for ever and ever. The scepter of thy kingdom is a right scepter. Thou hast loued righteousnes and hated iniquitie: wherfore God, euen thy God, hath appointed thee with the oyle of gladnes aboue thy felowes. And thou Lorde in the beginning haste layed the foundation of the earth: and the heauens are the workes of thy handes. They shall perishe, but thou endurest: But they all shall ware olde as doeth a garmente, and as a vesture shalt thou chaunge them, and they shall be chaunged. But thou art euen thesame, and thy yeates shall not fayle.

The Gospell.



In the beginning was the worde, and the worde was with God: and God was the worde. The same was in the beginnyng with God. All thinges were made by it, & without it was made nothing that was made. In it was lyfe, and the lyfe was the light of mē, and the light shineth in darkenes, and the darkenes comprehēded it not. There was sent frō God a manne whose name was Jhon. The same came as a witnes, to beare witnes of the light, that all men througħ hym might beleue. He was not that light, but was sente to beare witnes of the light. That light was the true light, which lighteth every man that cometh into the worlde. He was in the worlde, & the worlde was made by him: and the worlde knewe him not. He came among his owne, and his owne receyued him not: But as many as receyued hym, to them gaue he power to be the sonnes of God: eue them that beleued on his name, which were borne, not of bloud, nor of the will of the fleshe, nor yet of the will of man, but of God. And the same woorde became fleshe and dwelt amonge vs: and we sawe the glory of it, as the glory of the only begotten sonne of the father, full of grace and trueth.

C Propre

C Propre Psalmes and lessons at Euen-song.

Psalm. lxxxix. } The first Lesson. Clay. vii. God spake once agayn to Ahas.
 Psalm. cx. } Ac. vnto the ende.
 Psalm. cxxii. } The seconde Lesson. Tit. iii. The byndnes and loue of oure
 sauiour. Ac. vnto. fooll the questions.

C Sainct Stephyns daye.

C At Mattyns.

The seconde Lesson. Actes. vi. vii. Stephyn full of fayth and
 power (vnto) and when. xl. petes.

At the Communion.



Why boastest thou thy selfe, thou tyraunt: that
 thou canst doe mischief:

where as the goodnes of God: endureth
 yet dayly. *Quid gloriatur in malicia. psal. lii.*

Thy tong imagineth wickednesse: & with
 lyes thou cuttest lyke a sharpe razor.

Thou haste loued vngaciousnes more then goodnes:
 and to talke of lyes more then righteousness.

Thou haste loued to speake all wordes that maye doe
 hurt: O thou false tongue.

Therefore shall God destroy thee for euer, he shall take
 thee and plucke thee out of thy dwelling: and roote thee out
 of the lande of the lyuing.

The ryghteous also shall see this, and feare: and shall
 laugh him to skorne.

Loe, this is the man that tooke not God for his strength:
 but trusted vnto the multitude of his riches, and strenghted
 himselfe in his wickednes.

As for me I am lyke a greene Oliue tree in the house of
 God: my trust is in the tendre mercye of God for euer and
 euer.

I will alway geue thanks vnto thee, for that thou haste
 done: and I will hope in thy name, for thy saintes lyke it
 well.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is nowe and euer. &c.

The Collect.

Graunte

At the Communion.



Haunt vs, O Lorde, to learne to loue our enemies by the example of thy martir Sainte Stephin, who prayed to thee for his persecutours : whiche liuest and reigest. &c.

Then shall folowe a Collect of the Rattuitie.

The Epistle.

Actes, vii.



And Stephin beyng full of the holy gost, looked by stedfastly with his eyes into heauen, and sawe the glory of God, and Iesus standing on the right hand of God, and saied: behold, I see the heauens open, and the sonne of manne standyng on the ryght hande of God. Then they gaue a shoute with a loude voyce, and stopped they? eares, and ran vpon hym all at once, and cast him out of the citie, and stoned him. And the witnesses layd downe they? clothes at a young mannes feete, whose name was Saul. And they stoned Stephin, callyng on and sayyng: Lorde Iesu, receyue my spirite. And he kneeled downe and cryed with a loude voyce: Lorde, lay not this sinne to they? charge. And when he had thus spoken, he fell a slepe.

The Gospell.

Math. xxiii.



Beholde, I sende vnto you Prophetes & wise men, and Scribes, and some of them ye shall kill & crucifye: and some of the shall ye scourge in your Synagogues, and persecute them from citie to citie: that vpon you may come all the ryghteous bloud whiche hath been shed vpon the earth, from the bloud of righteous Abel, vnto the bloud of Zacharias the sone of Barachias, whom ye slewe betwene the temple and the altare. Verely I say vnto you: all these thinges shall come vpon this generation. O Jerusalem, Jerusalem, thou that killeste the prophetes and stonest them whiche are sent vnto thee: howe often would I haue gathered thy children together, even as the hene gathereth her chickens vnder her winges, & ye would not: Beholde, youre house is lefte vnto you desolate. For I say vnto you: ye shall not see me henceforth, tyll that ye say: Blessed is he that cummeth in the name of the Lorde.

The

Sainct John Euangelistes daye.

Fol. xliii.

The seconde lesson at Euen song.

Act. vii. And when. xl. yerres were expired, there appeared vnto Moyses. vnto. Stephin full of the holy gost. &c.

Sainct John Euangelistes daye.

At Mattyns.

The seconde lesson. Apoca. i. vnto the ende.

At the Communion.



At the Lorde put I my trust: how say ye then to my soule, that she should flye as a birde to the hyll:

In domino
confido.
psal. xi.

For loe, the vngodly bend their bowe: and make ready their arrowes within the bowe, that they may pxiuely shoote at them which are trewe of hearte.

For the foundations will be cast downe: and what hath the righteous done?

The Lorde is in his holy temple: the Lordes seate is in heauen.

His eyes confidre the poore: and his eyes liddes tryeth the children of men.

The Lord alloweth the righteous: but the vngodly, and him that delyteth in wickednesse, doeth his soule abhorre.

Vpon the vngodly he shall rayne snares, fyre and brimstone, storme and tempeste: this shall bee theyr portion to drinke.

For the righteous Lorde, loneth righteousnes: his countenance will beholde the thing that is iust.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now and euer. &c.

The Collect.

Mercifull Lorde, we beseeche thee to caste thy bryght beames of lyght vpon thy Churche: that it beeing
lyghtened

At the Communion.

lyghtened by the doctrine of thy blessed Apostle and Evangelist John, may attain to thy everlasting giftes: Through Jesus Christe our Lorde.

The Epistle.

1. Ihon. 1.



That which was from the beginning, which we haue hearde, whiche we haue seene with oure eyes, which we haue looked vpon, and our handes haue handled, of the worde of lyfe. And the lyfe appeared, and we haue seene and beare witnes, and shewe vnto you that eternall lyfe whiche was with the father, and appeared vnto vs. That whiche we haue seen and heard, declare we vnto you, that ye also may haue felowship with vs, and that oure felowship may bee with the father and his sonne Jesus Christe. And this write we vnto you, that ye may reioyce, and that youre ioy may be full. And this is the tydings which we haue heard of him, and declare vnto you, that God is lyght, and in him is no darkenes at all. If we saye that we haue felowship with him, and walke in darkenesse, we lye, and doe not the trueth. But and if we walke in light, euen as he is in light, then haue we felowship with him, and the bloud of Jesus Christe his sonne, cleseth vs from all synne. If we saye we haue no synne, we deceyue our selues, and the trueth is not in vs. If we knowlege our synnes, he is faythfull and iust, to forgene vs our synnes, and to clesse vs from al vnrighteousnes. If we say we haue not synned, we make hym a lyer, and his worde is not in vs.

The Gospell.

Iohn. xxi.



Jesus sayed vnto Peter: folowe thou me. Peter turned about, and saue the disciple whome Jesus loued, folowing (which also leaned on his breaste at Supper, and sayed: Lorde whiche is he that betrayeth thee?) when Peter therfore saue him, he sayed to Jesus: Lorde what shall he here doe? Jesus sayed vnto him: If I will haue hym to tarye tyll I come, what is that to thee? Folowe thou me. Then wente

wente this saying abroade among the brethren, that that disciple should not dye. Yet Jesus sayed not to him, he shall not dye: but if I wil that he tary till I come, what is that to thee? The same disciple is he whiche testifyeth of these thinges, and wrote these thinges: and we knowe that his testimonye is true. There are also many other thinges which Jesus did, the which if they should be written every one, I suppose the worlde coulde not containe the bookes that should be written.

¶ At Euen song.

¶ The second lesson. Apoca. xxi. vnto the ende.

¶ The Innocentes daye.

At Mattyns.

¶ The firste lesson, Hiere. xxi. vnto. Moreover I heard Esdrayn.

¶ At the Communion.



God, the heathen are come into thyne inheritance: thy holy temple haue they defyled, and made Ierusalem an heape of stones. Deus Venes
runt gentes.
psal. lxxix.

The dead bodies of thy seruantes haue they geuen to bee meate vnto the fowles of the ayre: and the fleshe of thy Saintes vnto the beastes of the lande.

Their bloud haue they shed like water on every syde of Ierusalem: and there was no man to bury them.

We are become an open shame to oure enemyes: a very skorne and derision vnto them that are rounde aboute vs.

Lord, howe long wilt thou be angry: shall thy gelousye burne lyke fyre for euer?

Howe out thyne indignacion vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name.

For they haue deuoured Iacob: and layed waste his dwellyng place.

O remembre not our olde synnes, but haue mercy vpon vs and that soone: for we are come to great misery.

helpe

At the Communion.

Helpe vs, O GOD of our saluation, for the glory of thy name: O deliuer vs, and bee mercifull vnto our synnes for thy names sake.

Wherfore doe the heathen saye: where is nowe they? God:

O lette the vengeaunce of thy seruauntes bloud that is shed: be openly shewed vpon the heathen in our syght.

O let the sorowfull sighing of the prisoners come before thee: accordyng vnto the greatnesse of thy power, preserue thou those that are appoynted to dye.

And as for the blasphemye (wherwith oure neighbours haue blasphemed thee:) reward thou them, O Lord, seven folde into their bosome.

So we that be thy people and shepe of thy pasture, shall geue thee thākes for euer: and will alway be shewing furth thy prayse, from generation to generation.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe and euer. &c.

The Collect.

Almightie God, whose prayse this day the yong innocentes thy witnesses hath confessed, and shewed forth, not in speakyng, but in dying: mortifye and kyll all byces in vs, that in our conuersacion, our lyfe may expresse thy fayth, whiche with oure tongues we doe confesse: through Iesus Christe our Lorde.

The Epistle.

Apoca. xliiii.



Looked, and loe, a lambe stode on the mounte Si-
on, and with him an hundred and. xliiii. thousande
hauing his name and his fathers name wyttten in
their foreheades. And I hearde a voice from hea-
uen, as the sounde of many waters, and as the voice of a
great thundre. And I heard the voice of harpers harpyng
with their harpes. And they sōg as it were a new song be-
fore the seate, and before the. iiii. beastes and the elders, and
no man coulde learne the song but the. C. & xliiii. thousand,
which were redemed from the earth. These are they which
were not defyled with women, for they are virgins.
These

The. i. Sonday after Christmas daye. Fol. xvi.

These folowe the lambe whithersoener he goeth. These were redeimed from men being the firste frutes vnto God, and to the lambe, and in their mouthes was found no guile: for they are without spotte before the throne of God.

The Gospell.



He Angell of the Lorde appeared to Ioseph in a slepe, saying: aryse and take the chylde and his mother, and fflye into Egypt, and be thou there till I bryng thee worde. For it will come to passe that herode shall seke the childe to destroy him. So when he awoke, he tooke the childe and his mother, by nyght, and departed into Egypt, and was there vnto the death of herode: that it myght bee fulfilled whiche was spoken of the Lorde by the Prophete, saying: out of Egypt haue I called my sonne. Then herode when he sawe that he was mocked of the wise men, he was exceding wroth, and sent furth men of warre, and slewe al the children that were in Bethleem, and in all the coastes (as many as were. ii. yere olde or vnder) according to the time whiche he had diligently known out of the wise men. Then was fulfilled that whiche was spoken by the Prophete Jeremie, where as he sayde: in Rama was there a voyce hearde, lamentacion, weping and great inournyng: Rachel wepyng for her children, and would not be coumforted, because they were not.

The Sonday after Christmas daye.



will lyfte bp myne eyes vnto the hilles: from whence cummeth my helpe?

My helpe cummeth euen from the Lorde: whiche hath made heauen and earth.

He will not suffer thy foote to be moued: and he that kepeth thee, will not slepe.

Behold, he that kepeth Israel: shal neither slumber nor slepe.

The Lord himselfe is thy keper: the Lord is thy defence vpon thy ryght hande.

To that the Sunne shall not burne thee by day: neither the Moone by night.

The

Leuanticus
101. psal cxxi.

At the Communion.

The Lord shall preserve thee from all euill: yea, it is euen he that shall kepe thy soule.

The Lord shall preserve thy going out, and thy coming in: from this tyme forth for euermore.

Glozy be to the father, and to the sonne. .fc.

As it was in the beginning, is now and euer. .fc.

The Collect.

Almightie God whiche haste geuen vs. .fc. As vpon Christmas daye.

The Epistle.

Gala. iii.



And I say, that the heyre (as long as he is a childe) differeth not from a seruaunt, though he be Lorde of all, but is vnder tutors and gouernours, vntill the tyme that the father hath appointed. Euen so we also, when we were children, were in bondage vnder the ordeinaunces of the worlde: But when the tyme was full come, God sente his sonne made of a woman, and made bonde vnto the lawe, to redeme them whiche were bonde vnto the lawe: that we through eleccion myght receyue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sent the spirite of his sonne into oure heartes, whiche cryeth Abba father. wherfore now, thou art not a seruaunte, but a sonne: If thou bee a sonne, thou art also an heyre of God through Christe.

The Gospell.

Math. i.



This is the booke of the generation of Iesus Christ the sonne of Dauid, the sonne of Abraham: Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares and Zaram of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the kyng: Dauid the kyng begat Salomon, of her

of her that was the wife of Urie: Salomō begat Roboam: Roboam begat Abia: Abia begat Ala: Ala begat Josphat: Josphat begat Joram: Joram begat Olias: Olias begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jeconias and his brethren, about the tyme that they were carryed awaye to Babilon. And after they were brought to Babilon, Jeconias begat Salathieil: Salathieil begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sador: Sador begat Achin: Achin begat Eliud: Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husbände of Marie: of whome was borne Jesus, even he that is called Christe. And so all the generacions from Abraham to Dauid, are. xiiii. generacions. And from Dauid vnto the captiuitie of Babilon, are. xiiii. generacions. And from the captiuitie of Babilon vnto Christ, are. xiiii. generacions.

The birth of Jesus Christe was on this wyse: when his mother Marie was maryed to Joseph (beefore they came to dwell together) she was founde with childe by the holy goste. Then Joseph her husbände (because he was a righteous manne, and woulde not put her to shame) was minded priuely to departe from her. But whyle he thus thought, beholde, the Angell of the Lorde appeared vnto him in slepe, saying: Joseph, thou sonne of Dauid, feare not to take vnto thee Mary thy wyfe: for that whiche is conueyned in her, cummeth of the holy goste. She shall bryng furth a sonne, and thou shalt call his name Jesus: for he shall saue his people from theyr synnes.

All this was done, that it myght bee fulfilled whiche was spoken of Lorde by the prophete, saying: Beholde, a mayde shall bee with chylde, and shall bryng furthe a sonne, and they shall call hys name Emannell, whiche yf a manne interprete, is as muche to say as God with vs. And Joseph asone as he awoke out of slepe, did as the Angel of the Lorde had bidden him: and he toke his wyfe vnto him, and knew her not, til she had brought furth her first begotten sonne, and called his name Jesus.

Ne we yeres day.
The Circumcision of Christe.

At Mattyns.

The first lesson. Gene. xlii. vnto the ende.

The second lesson. Rom. ii. vnto the ende.

At the Communion.

Letatus sum.
psal. cxxvi.



was glad, when they sayde vnto me: we will goe
into the house of the Lorde.

Dure seete shall stande in thy gates: O Je-
rusalem.

Jerusalem is buylded as a citie: that is at vnitie in
it selfe.

For thither the Tribes goe by, euen the Tribes of the
Lorde: to testifie vnto Israel, to geue thanks vnto the
name of the Lorde.

For there is the seate of iudgemente: euen the seate of
the house of Dauid.

I praye for the peace of Jerusalem: they shall prosper
that loue thee.

Peace be within thy walles: and plenteousnes within
thy palaces.

For my brethren and companions sakes: I will wishe
thee prosperitie.

Yea because of the house of the Lorde our God: I will
seke to doe thee good.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now and euer. &c.

The Collect.

Almightie God, whiche madest thy blessed sonne to be
circumcised and obedient to the lawe for man: graunte
vs the true circumcisiō of thy spirite, that our heartes and
all our members being mortified from al worldly and car-
nal lustes, may in all thinges obey thy blessed will: through
thesame thy sonne Iesus Christe our Lorde.

The Epistle.

Rom. iiii.



Blessed is that man to whom the Lorde wil not im-
pute sinne. Came this blessednes then vpon the vn-
circūcisiō, or vpon the circūcisiō also: for we say, that
sayth

faith was rekened to Abraham for righteousness. howe was it then rekened: when he was in the circumcision, or when he was in the vncircumcysion: not in the tyme of circumcysion: but when he was yet vncircumcised. And he receyued the signe of circumcysion, as a scale of the ryghteousnes of faith, which he had yet being vncircumcised: that he should bee the father of all them that beleue, though they bee not circumcysed, that ryghteousnes myght be imputed to them also: and that he myght bee the father of circumcysion, not vnto them onely whiche came of the circumcysed, but vnto them also that walke in the steppes of the fayth that was in our father Abraham before the tyme of circumcysion. For the promyse (that he shoulde bee the heyre of the worlde) happened not to Abraham, or to his seede, through the law, but through the ryghteousnes of faythe. For if they, whiche are of the lawe, be heyres, then is fayth but vayne, and the promise of none effect.

The Gospell.



And it fortuneth, as sone as the Angells were gone awaye from the shepheardes into heauen, they sayde one to another: let vs goe nowe euen vnto Bethleem, and see thys thyng that we heare say is happened, which the lord hath shewed vnto vs. And they came with hast, and founde Marye and Ioseph, and the Babe laide in a mannger. And when they had sene it, they published abroade the saying whiche was tolde them of that childe. And all they that heard it wondered at those thynges which were tolde them of the shepheardes. But Marye kepte all those sayinges, and pondered them in her heart. And the shepheardes returned praising & lauding God, for all the thynges that they had hearde and seene, euen as it was tolde vnto them. And when the eyght daye was come that the childe shoulde be circumcised, his name was called Iesus, whiche was named of the Angell before he was conceiued in the wombe.

At Euensong.

{ The first lesson. Deute. x. And now Israe' vnto the ende.

{ The seconde Lesson. Colosi. ii. vnto the ende.

C. ii.

The

The Epiphantie.

At Mattyns.

{ The first Lesson. Esai. lx. vnto the ende.

{ The second Lesson. Luke. iii. And it fortuneth. vnto the ende.

At the Communion.

Cantate do:
mino. psal.
xcvi.



Syng vnto the Lorde a newe song: syng vnto the Lorde all the whole earth.

Syng vnto the Lorde, and prayse his name: bee tellyng of his saluacion from daye to daye.

Declare his honour vnto the heathen: and his woonders vnto all people.

For the Lorde is great, and cannot worthely be prayled: he is more to be feared then all Gods.

As for all the Gods of the heathen, they be but ydolles: but it is the Lorde that made the heauens.

Glozy and wurship are before hym: power and honour are in his sanctuary.

Ascribe vnto the Lorde (O ye kynreds of the people:) Ascribe vnto the Lorde, wurship and power.

Ascribe vnto the Lorde, the honour due vnto his name: byyng presentes and come into his courtes.

O wurshyp the Lorde in the beautie of holynes: let the whole earth stande in awe of hym.

Tell it out among the heathen, that the Lorde is kyng, and that it is he whiche hath made the rounde worlde so fast that it cannot be moued: and howe that he shall iudge the people righteously.

Let the heauens reioyce, and let the earth be glad: let the sea make a noyse and all that therin is.

Let the fielde bee ioyfull and all that is in it: then shall all the trees of the wood reioyce before the Lorde.

For he cummeth, for he cummeth to iudge the earth: and with righteousnes to iudge the worlde, and the people with his trueth.

Glozy be to the father. &c. As it was in the beginning. &c.

The Collect.



God whiche by the leadyng of a starre diddest manifeste thy onely begotten sonne to the Gentiles: Mercifully graunt that we which know thee now by saythe, maye after this lyfe haue the fruition of thy glorious

rious Godhead, through Christ our Lorde.

The Epistle.



Or thys cause I Paule am a prysoner of Jesus ^{Ephe. iii.} Christe for you heathen: if ye haue heard of the ministracion of the grace of god, which is geuen me to youwarde. For by reuelacion shewed he the mystere vnto me, as I wrote afore in fewe wordes, wherby, whē ye reade, ye maye vnderstande my knoweledge in the mystere of Christe: whiche mystere in tymes passed was not opened vnto the sonnes of menne, as it is now declared vnto his holy Apostles and Prophetes by the spirite: that the Gentiles shoulde be inheritous also, & of the same bodie, and partakers of hys promyse in Christe, by the meanes of the Gospell, whereof I am made a minister, accordyng to the gifte of the grace of God, which is geuen vnto me after the woorkyng of his power. Vnto me the lease of all saintes, is this grace geuen, that I shoulde preache amōge the Gentiles, the vnsearcheable ryches of Christe, and to make all men see what the felowshyppe of the mystere is, which frō the beginning of the worlde, hath bene hydde in God, which made all thinges through Jesus Christe: to the entente, that now vnto the rulers and powers in heauenly thynges, might be knowen by the congregacion, the manifolde wisdom of God, accordyng to the eternal purpose whiche he wrought in Christ Jesu our lorde, by whome we haue boldenes and entraunce, with the confidence whiche is by the fayth of him.

The Gospell.



When Jesus was borne in Bethleē a citie of Iury, in ^{Math. iii.} the tyme of Herode the kyng: Beholde, there came wise men from the East to Ierusalē, saying: where is he that is borne kyng of Iewes? For we haue seene hys starre in the East, and are come to wurship him. When Herode the kyng had heard these thynges, he was troubled, and all the citie of Ierusalem with hym. And when he had gathered al the chiefe priestes and scribes of the people together, he demaunded of them where Christe shoulde bee borne. And they sayd vnto hym: at Bethleem in Iurie.

C. iij.

For

CThe. i. Sondaye after the Epiphanie.

For thus it is written by the Prophete: And thou Bethleem in the land of Iury, art not the leaste among the princes of Iuda, for out of thee there shall come vnto me the capitaine that shall gouerne my people Israell. Then Herode (when he had priuelye called the wise men) he inquired of them diligently what tyme the starre appeared, and he bad them goe to Bethleem, and said: goe your way thither and searche diligently for the childe. And when ye haue found him, bring me worde agayne, that I may come and worshipping him also. whē they had hearde the kyng, they departed: and loe, the starre whiche they sawe in the East, wente befoze them tyll it came and stode ouer the place wherein the chylde was. when they sawe the starre, they were excedding glad and wente into the house, and founde the childe with Mary his mother, and fell downe flat and worshipped hym, and opened theyr treasures, and offered vnto hym giftes: Golde, Frankincense, and Mirre. And after they were warned of God in slepe (that they should not goe agayne to Herode) they returned into theyr owne countrey another way.

At Euen song.

{ The first lesson. Esai. xlii. vnto the ende.

{ The seconde lesson. Iohn. ii. After this he went downe to Capernaum. vnto the ende.

The firste Sonday after the Epiphanie.

Usquequo domine, Psalm. Xij.



Owe long wilt thou forget me, O Lorde, for euer: howe long wilt thou hyde thy face from me:

Howe long shall I seke counsell in my soule, and be so vexed in my hearte: howe long shall myne enemye triumphe ouer me:

Consider and heare me, O lorde my God: lyghten myne eyes that I slepe not in death.

Leste myne enemye saye, I haue preuayled againste him: for if I be cast downe, they that trouble me wil reioyce at it.

But my trust is in thy mercye: and my hearte is ioyfull in thy saluacion.

I will sing of the lorde, because he hath dealt so lowyng-

At the Communion.

Fol. xx.

ly wyth me : (yea I wyll prayse the name of the Lorde the moste highest.)

Glorie be to the father. &c. As it was in the beginning. &c.

The Collect.

Lorde we beseeche thee, mercifullye to receyue the prayers of thy people whiche call vpon thee: and graunt that they maye both perceyue and knowe what thynges they ought to do, and also haue grace and power faithfully to fulfyll the same.

The Epistle.

Beseech you therefore brethren, by the mercifulnes of God, that ye make youre bodyes a quicke sacrifice, holy and acceptable vnto God, whiche is your reasonable seruyng of god, and fashion not your selves like vnto this world: but be ye chaunged in your shape by the renuing of youre mynde, that ye maye proue what thinge that good and acceptable and perfect wyll of god is. For I saye (throughe the grace that vnto me geuen is) to euery man amonge you, that no man stand hygh in his owne conceite, more then it becommeth hym to esteeme of hym selfe: but so iudge of him selfe, that he be gentle and sobre according as God hath dealt to euery man the measure of faith: for as we haue many membres in one bodye and all membres haue not one office: so we being many, are one body in Christ, and euery man among our selues, one anothers members.

Roma. xii.

The Gospel.

The father and mother of Iesus wente to Ierusalem after the custome of the feast daye. And when they had fulfilled the dayes: as they returned home, the child Iesus abode stil in Ierusalem and his father and mother knewe not of it: but they supposing hym to haue beene in the cumpanye, came a dayes iourney and sought hym amonge their kinsfolke and acquaintance. And when they founde hym not, they went backe again to Jerusalem,

Luc. ii.

C. iiii.

Ierusalem,

The .ii. Sonday after the Epiphanie.

Jerusalem, and sought hym. And it fortuned that after three dayes they founde hym in the temple, sitting in the midst of the doctours, hearing them, and posing them. And all that heard hym, were astounded at his understanding and answers. And when they saw him they marvelled, and his mother sayd vnto him: Sonne, why haste thou thus deale with vs: Beholde, thy father & I haue sought thee sorrowing. And he sayd vnto them: howe happened it that ye sought me: wiste ye not that I muste go about my fathers busynesse: And they understode not that sayinge, whiche he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them: but his mother kept all these sayinges together in her heart. And Iesus prospered in wysdome and age, and in fauour with god and men.

The second Sonday.

Dixit Ins-
pience psal.
XIII.



He foole hath sayd in his heart: there is no god. They are corrupte and become abhominable in theyr doinges: there is not one that dooeth good (no not one.)

The lord looked downe from heauen vpon the chyldren of men: to see if there were any that woulde vnderstand and seeke after God.

But they are all gone out of the waye, they are altogether become abhominable: there is none that doeth good (no not one.)

Their throte is an open sepulchre: with their tongues they haue deceyued, the poyson of Aspes is vnder theyr lippes.

Theyr mouthe is full of cursyng and bytternes: theyr feete are swift to shed bloud.

Destruction and unhappines is in theyr wayes: and the way of peace haue they not knowen, there is no feare of God before theyr eyes.

Haue they no knowledge, that they are all suche wooorkers of mischiefe, eatyng vp my people as it were bread, and call not vpon the Lorde:

There were they brought in great feare (euen where no feare was) for god is in the generation of the ryghteous.

As for you, ye haue made a mocke at the counsayll of the poore

At the Communion.

Fol. cxi.

poore: because he putteth his trust in the lord.

who shall geue saluacion vnto Israell out of Sion: when the lord turneth the captiuitie of hys people: then shall Jacob reioyce, and Israell be glad.

Glozy be to the father. &c. As it was in the beginning. &c.

The Collect.

A Almightye and euerlasting God, which dooest gouerne all thinges in heauen and earthe: mercysfully heare the supplicacyons of thy people, and graunte vs thy peace all the dayes of our lyfe.

The Epistle.



Seeing that we haue dyuerse gyftes, accordyng to the grace that is geuen vnto vs: if any man Roma. xii. haue the gyft of prophesy, let hym haue it, that it be agreeing to the faith. Let him that hath an office waite on his office. Let him that teacheth, take hede to his doctrine. Let hym that exhorteth, geue attendaunce to his exhortacyon. If any man geue, let hym do it with singlenes. Let him that ruleth, doe it wyth diligence. If any man shew mercy, let him do it wyth cherefulness. Let loue bee without dissimulacyon. Hate that whiche is euill and cleaue vnto that whiche is good. Be kynde one to an other with brotherly loue. In geuing honour goe one before an other. Be not slothefull in the busines which ye haue in had. Be seruēt in the spirite. Apply your selves to the time. Reioyce in hope. Be patient in tribulation. Continue in praier. Distribute vnto the necessitie of the saynctes. Be ready to harbour. Blesse them whych persecute you: blesse, praye, and curse not. Be mery with them that are mery, wepe also wyth them that wepe: bee of like affection one towarde another. Bee not hye mynded, but make your selues equal to them of the lower sorte.

The Gospell.



And the third daye was there a mariage in Cana a Jhen. ii. citie of Galile, and the mother of Iesus was there. And Iesus was called (and hys dysciples) vnto the

The .iii. Sonday after the Epiphanie.

the mariage. And when the wine fayled, the mother of Jesus saide vnto him: they haue no wine. Jesus said vnto her: woman, what haue I to doe with thee: myne houre is not yet come. Hys mother said vnto the ministers: whatsoeuer he sayeth vnto you, do it. And there were standing there vi. waterpottes of stone, after the manner of the purifying of the Jewes, conteyning .ii. or .iii. fykyngs a peece. Jesus sayde vnto them: fyll the water pottes wyth water. And they filled them vp to the brimme. And he saide vnto them: draw out now, and beare vnto the Gouernour of the feast: And they bare it. when the ruler of the feast had tasted the water that was turned into wine, and knewe not whence it was (but the ministers, whiche drwe the water, knewe) he called the bridegrome, and sayd vnto him: Euerye man at the beginning doth set forth good wyne, and when men be dronke, then that whych is wooorse, but thou haste kepte the good wine vntill now. This beginning of miracles did Jesus in Cana of Galile, and shewed hys glorie, and his disciples beleued on him.

The .iii. Sonday.

Domine quis
habitabit
plal. xv.

Iorde, who shal dwelle in thy tabernacle: who shal reste vpon thy holye hill:

Euene he that leadeth an vncorrupte lyfe, and dothe the thyng whiche is ryght: and speaketh the truthe from his hearte.

He that hath vbled no decept in his tongue: nor done euyll to his neighbour, and hath not flandered his neighbours.

He that setteth not by hym selfe, but is lowelye in hys owne eyes: and maketh much of them that feare the lorde.

He that sweareth vnto his neighbour and disapointeth hym not: though it were to his owne hinderance.

He that hath not geuen hys money vnto vsury: nor taken rewarde agaynst the innocente.

Whoso dothe these thynges: shal neuer fall.

Glozy be to the father. &c. As it was in the beginning. &c.

The Collect.

Almightye and cuerlasting God, mercifullye looke vpon oure infirmities, and in all our daungiers and necessities,

cessities, stretche forth the thy ryghte hande to helpe and defende vs, through Christ our Lorde.

The Epistle.

BE not wise in your owne opinions. Recompence to no man euill for euill. Prouide aforehande thinges honest, not onely before God, but also in the syghte of all men. If it be possible (as much as is in you) liue peaceably with all menne. Dearely beloued, auenge not your selues, but rather geue place vnto wrath. For it is written: vengeance is mine, I will rewarde saith the lorde. Therefore, if thine enemye hunger, feede him: if he thirst, geue him drynke. For in so dooynge, thou shalt heape coales of fyre on his heade. Be not overcome of euill, but overcome euill with goodnes. Rom. xii.

The Gospel.

When he was come downe from the mountayne, Math. viii. muche people folowed hym. And beholde, there came a Leper and worshipped him, saying: Maister, if thou wilt, thou canst make me cleane. And Jesus putte forth his hande and touched hym, saying: I will, be thou cleane: and immediatlye his Leprosy was cleansed. And Jesus said vnto him: see thou tel no manne, but goe and shew thy selfe to the priest, & offre the gift (that Moyses comaunded to be offered) for a witnesse vnto them. And when Jesus was entred into Capernaum, there came vnto hym a Centurion, and besoughte hym, saying: Maister, my seruant lieth at home sicke of the palsy, and is grievously payned. And Jesus sayde: when I come vnto him, I wil heale him. The Centurion answered, and said: Sir I am not woorthye that thou shouldeste come vnder my roofe: but speake the word onely, & my seruant shall be healed. For I also my selfe am a mā subiect to the autoritie of another, and haue souldiers vnder me: and I say to this manne, goe, and he goeth: and to another manne, come, and he cummeth: and to my seruant, doe this, and he doeth it. When Jesus heard these wordes, he merueiled, and sayde to them that folowed hym: verely I saye vnto you, I haue not founde so great fayth in Israell. I say vnto you, that many shall come from the Easte, and weste, and shall reste with

The.iiij. Sonday after the Epiphanie.

with Abraham, and Isaac, and Jacob, in the kingdome of heauen: but the children of the kyngdome shall be caste out into vtter darkenes, there shall be weping and gnashing of teeth. And Iesus saide vnto the Centurion: Goe thy way, and as thou beleueste so bee it vnto thee: and his seruaunte was healed in the selfe same houre.

The.iiij. Sonday.

Quare fre
muerunt gen-
tes. psal. ii.



Why doe the heathen so furiously rage together: and why doe the people imagin a vayne thyng? The kynges of the earth stand by, and the rulers take counsel together: against the Lorde and agaynst his anoynted.

Let vs breake theyr bondes a sunder: and caste a waie theyr coardes from vs.

He that dwelleth in heauen, shall laugh them to skorne: the Lorde shall haue them in derision.

Then shall he speake vnto them in his wrath: and bere them in his sore displeasure.

Yet haue I set my king: vpon my holy hill of Sion.

I will preach the lawe, wherof the Lord hath sayd vnto me: thou art my sonne, this daye haue I begotten thee.

Desire of me, and I shall geue thee the heathen for thine inheritance: and the vttermoste partes of the earth for thy possession.

Thou shalt bruite them with a rod of yron: and breake them in pieces lyke a potters vessell.

Be wyse now, therfore, o ye kinges: be learned ye that are iudges of the yearth.

Serue the Lorde in feare: and reioyce (vnto hym) with reuerence.

Kisse the sonne lest he be angrie, and so ye perishe from the righte waye: if hys wrathe be kindled (yea but a lytle) blessed are all they that put theyr trust in hym.

Glorie be to the father, and to the sonne, and to the .ꝛc.

As it was in the beginning, is now, and euer shall be. .ꝛc.

The Collect.

God, whiche knoweste vs to be set in the myddeste of so many and great daungers, that for mans frailnesse we cannot

cannot alwayes stande byrighly: Graunt to vs the health of body and soule, that all those thynges whiche we suffer for synne, by thy helpe we maye well passe and ouercome: through Christ our Lorde.

The Epistle.



Et every soule submit hymselfe vnto the auctoritie of the hygher powers: for there is no power but of God. The powers that bee, are ordayned of God: whosoever therfore resisteth power, resisteth the ordinaunce of God: But they that resyste, shall receyue to themselves damnacion. For rulers are not feareful to the that do good, but to them that do euill. wilt thou be without feare of the power: do wel then, & so shalt thou bee prayled of the same: for he is the minister of God, for thy wealth. But & yf thou doe that whiche is euill, then feare, for he beareth not the sweorde for nought: for he is the minister of God to take vengeance on him that doth euill. wherfore, ye must nedes obey, not only for feare of vengeance, but also because of conscience: and euen for this cause paye ye tribute: For they are Gods ministers seruing for the same purpose. Geue to euery man therefore his duetie: tribute, to whome tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertayneth.

Rom. xiii.

The Gospel.



And when he entred into a ship, his disciples folowed him. And behold, there arose a great tempest in the sea, insomuche that the ship was couered with waues, but he was aslepe. And his disciples came to him, & awoke hym, saying: Maister saue vs, we perishe. And he sayth vnto them: why are ye feareful, O ye of litle faith: Then he arose, & rebuked the windes and the sea, and there folowed a great calme. But the men meruayled, saying: what maner of man is this, that both wyndes and sea obey hym: And when he was come to the other syde into the countrey of the Gergesites, there met him. ii. possessed of deuilles, whiche came out of the graues, and were out of measure

Math. viii.

The. v. Sondaye after the Epiphantie.

measure fierce, so that no man might goe by that way. And beholde, they cryed out, saying: O Iesu, thou sonne of God, what haue we to dooe with thee: Art thou come hyther to torment vs before the tyme: And there was a good way of from them, a heerd of many S wyne feeding. So the deuils besoughte hym, saying: If thou caste vs oute, suffre vs to goe into the heerd of S wyne. And he sayd vnto them: goe your wayes. Then wente they oute and departed into the heerde of S wyne. And beholde, the whole heerd of S wyne was carryed hedlong into the sea, & perished in the waters. Then they that kept them fled, and went they: wayes into the cite, and tolde euery thing, & what had happened vnto the possessed of the deuils. And behold, the whole cite came out to mete Iesus: and when they sawe hym, they besought hym that he would depart out of they: coastes.

The. v. Sunday.

Exaudi te
dominus,
psal. xc.

The Lord heare thee in the daye of trouble: the name of the God of Jacob defende thee.
Sende thee helpe from the Sanctuary: and strength thee out of Sion.

Remember all thy offerynges: and accepte thy brente sacrifice.

Graunte thee thy heartes desyre: and fulfill all thy mynde.

We will reioyce in thy saluation, and tryumphe in the name of the Lorde oure God: the Lorde performe all thy petitions.

Nowe knowe I that the Lorde helpeth hys anoynted, and wyll heare hym from hys holy heauen: euen with the wholesome strength of hys ryght hande.

Some put their trust in Chariotes, and some in horses: but we wyll remember the name of the Lorde our God.

They are brought doune and fallen: but we are risen and stande vpryght.

Save Lorde, and heare vs, O kyng of heauen: when we call vpon thee.

Glorie be to the father, and to the sonne. &c.
As it was in the beginning. &c.

The

The Collect.

Lorde we beseeche thee to kepe thy Church & housholde continually in thy true religion: that they whiche doe leane only vpon hope of thy heauenly grace, may euermore be defended by thy mightie power: Through Christe our Lorde.

The Epistle.

Rat vpon you as the electe of God, tendre mercye, Colos. iii. kyndnes, humblenes of minde, mekenes, long suffering, forbearng one an other, and forgeuyng one an other, if any man haue a quarell against another: as Christ forgave you, euen so do ye. Aboue all these thinges put on loue, which is the bonde of perfectnes. And the peace of God rule in your heartes: to the whiche peace ye are called in one bodye: And see that ye bee thankfull. Let the woorde of Christe dwell in you plenteously, with all wysedome. Teache and exhorde youre owne selues in Psalmes and hymnes and spirituall songes, syngyng with grace in your heartes to the Lord. And whatsoeuer ye doe in woorde or dede, doe all in the name of the Lord Iesu, geuing thanks to God the father by hym.

The Gospell.

The kyngdome of heauen is lyke vnto a manne Math. xiii. whiche sowed good seede in his fielde: but while menne slepte, his enemye came, and sowed tares among the wheate, and wente his waye. But when the blade was sprong vp, and had brought furthe fruite, then appeared the tares also. So the seruauntes of the houshoulder came, and sayd vnto him: Sir, dydst not thou sowe good seede in thy fielde: from whence then hath it tares: he sayde vnto them: the enuyous manne hath done this. The seruauntes sayd vnto him: wilt thou then that we goe and weede them vp? But he sayde, naye, lest while ye gather vp the tares, ye plucke vp also the wheate with them: lette both growe together vntill the haruest: and in tyme of harueste, I will say to the reapers: gather ye firste the tares, and bynde them together in sheaves to be brente: but gather the wheate into my barn.

The

The Sunday called Septuagesima.
The. vi. Sunday (if there bee so many) shall haue the same Masse,
Collect, Epistle, and Gospell, that was vpon the. v.

The Sunday called Septuagesima.

Dominus
regit psal.
xciii.



he Lorde is my shephearde: therfore can I lacke
nothing.

he shall feede me in a greene pasture: and leade
me furth belyde the waters of counforte.

he shall conuerte my soule: and bryng me furthe in the
pathes of righteousnes, for his names sake.

Yea, though I walke through the valley of the shadowe
of death: I will feare no euil, for thou art with me, thy rod
and thy staffe counforte me.

Thou shalt prepare a table before me against them that
trouble me: thou haste annoynted my head with oyle, and
my cuppe shalbe full.

But thy louyng kyndenes and mercye shall folowe me
all the dayes of my lyfe: and I will dwell in the house of
the Lorde for euer.

Glozy be to the father, and to the sonne: and to the holy
gost.

As it was in the begynnyng, is now, and euer shalbe:
worlde without ende. Amen.

The Collect.

Lord we beseeche thee fauourably to heare the prayers
of thy people, that we whiche are iustlye punyshed for
our offences: may be mercyfully deliuered by thy goodnes,
for the glozy of thy name: through Iesu Christ our sauour,
who liueth and reigneth. &c.

The Epistle.

1. Cor. ix.



Erceyue ye not, howe that they whiche runne
in a course, runne all, but one receybeth the re-
warde: So runne that ye may obtayne: Euerye
man that proueth masteryes, abstayneth from
all thinges. And they doe it to obtaine a crowne
that shal perishe, but we to obtaine an everlasting crowne.
I therfore so runne, not as at an vncertayne thyng. So
fyght

fight I, not as one that beatech the ayre: but I tame my body, and byng it into subiection, leaste by any meanes it come to passe, that when I haue preached to other, I my selfe should be a castawaye.

The Gospell.

The kingdome of heauen is lyke vnto a manne that Math. xx.
 is an housholder, which went out early in the mo-
 ning to hyre labourers into his vineyard. And whē
 the agremente was made wyth the labourers for a peny a
 daye, he sent them into his vineyarde. And he wente out a-
 bout the thirde houre, and sawe other standyng idle in the
 markette place, and sayed vnto them: Goe ye also into the
 vineyarde, and whatsoeuer is ryghte, I wyll geue you.
 And they went theyr waye. Agayne he went out about the
 vi. & ix. houre, and dyd lyke wyse. And about the. xi. houre
 he went out, and founde other standyng idle, and sayd vnto
 them: why stand ye here all the daye idle: They sayde vnto
 hym: because no man hath hyred vs. He sayeth vnto them:
 Goe ye also into the vineyarde, and whatsoeuer is ryghte,
 that shall ye receyue. So, when euen was come, the Lorde
 of the vineyarde laide vnto his stewarde: call the labourers
 and geue them theyr hyre, begynning at the last vntyll the
 first. And whē they did come that came about the. xi. houre,
 they receyued euery man a peny: But when the firste came
 also, they supposed that they shoulde haue receiued more, &
 they lyke wyse receyued euery man a peny. And when they
 had receiued it, they murmured agaynste the goodman of
 the house, saying: these last haue wrought but one houre, &
 thou haste made them equall wyth vs, whyche haue borne
 the burthen and heate of the day. But he aunswered vnto
 one of them, and sayd: Frende, I do thee no wrong, diddest
 thou not agree wyth me for a peny: Take that thyne is,
 and go thy waye: I wyll geue vnto this last, euen as vnto
 thee. Is it not lawfull for me to do as me lusteth wth myne
 owne goodes: Is thine eye euil because I am good: So the
 last shalbe first, and the first shalbe last. For many be cal-
 led but fewe be chosen.

¶ The sonday called Sexagesima.

D.i.

¶ At

The Sonday called Seragesima.

At the Communion.

Domini cxi
sera. ysa.
xii.



The earth is the Lordes, and all that therein is: the compasse of the worlde, and they that dwell therein.

For he hath founded it vpon the seas: and prepared it vpon the fluddes.

who shall ascende into the hyll of the Lord: or who shall rise vp in his holy place?

Euē he that hath cleane handes and a pure heart: and that hath not lyfte vp his mynde vnto vanitie: nor sworne to deceyue hys neighbour.

he shall receyue the blessing from the Lord: and righteousness from the God of his saluation.

This is the generation of them that seke hym: euē of them that seke thy face, O Iacob.

Lifte vp your heades (O ye gates) and be ye lyfte vp ye euerlastyng doores: and the king of glory shall come in.

who is thys kyng of glory: it is the Lord, strong and mightie: euē the Lord mightie in battayll.

Lifte vp your heades (O ye gates) and be ye lyfte vp ye euerlasting doores: and the king of glory shall come in.

who is thys kyng of glory: euē the Lord of hostes, he is the kyng of glory.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

Lord God, whiche seest that we put not oure trust in a-ny thyng that we do: mercifully graunte that by thy power we may be defended agaynst all aduersitie, through Iesus Christe our Lord.

The Epistle.


G. Cor. xi.



Y I suffre fooles gladly, seeyng ye youre selues are wyle. For ye suffre if a man byynge you into bondage: if a man deuour: if a man take: if a man exalt himselfe: if a man smite you on the face. I speake as concerning rebuke, as though we hadde been weake in this behalfe. howbeit, wherinsoeuer any man dare be bolde (I speake folishly) I dare be bold also. They are Hebrues, euē so am I. They are Israelytes, euē so am I. They are

are the seede of Abraham, euen so am I. They are the my-
nisters of Christe. (I speake as a foole) I am more: In la-
bours more aboundant: In stripes aboute mesure: In pre-
son more plenteously: In death oft: Of the Jewes fīue times
receiued I. xl. stripes saue one: Thise was I beaten with
rods: I was once stoned: I suffered thise shipwrake: Night
and day haue I been in the depe see. In iorneying often: in
parels of waters: in parels of robbers: in ieopardyes of
myne owne nation: in iopardyes among the heathen: in
parels in the cite: in parels in wilbernes: in parels in the
sea: in parels among false brethren: in laboure and trauaile:
in watchynges often: in hunger and thyrste: in fastynges
often: in cold and nakednes: belyde the thynges which out-
wardly happen vnto me, I am combred dayely, and do care
for all congregacions, who is weake, and I am not weake:
who is offended, and I burne not: If I muste nedes boast,
I will boast of the thynges that concerne mine infirmities.
The God and father of our Lorde Iesus Christ, whiche is
blessed for evermore, knoweth that I lye not.

The Gospell.

hen muche people were gathered together, & were
come to hym out of all cyties, he spake by a simyly-
tude. The sower went out to sowe his seede: and as
he sowed, some fel by the waye syde, and it was tro-
den doune, and the foules of the ayre deuoured it vp. And
some fell on stones, & assone as it was sprong vp, it wither-
ed away, because it lacked moystnes. And some fell among
thornes, and the thornes sprang vp with it & choked it. And
some fell on good ground, and sprang vp and bare fruite an
hundreth folde. And as he sayd these thynges, he cryed: he
that hath eares to heare let hym heare. And hys dyscyples
asked hym, saying: what maner of similytude is thys: And
he sayde: vnto you it is genen to knowe the secretes of the
kingdome of God: but to other by parables, that whē they
see, they should not see, & when they heare, they shoulde not
vnderstand. The parable is thys: The seede is the worde of
God: those that are beside the way, are they that heare: the
cometh the deuyl and taketh awaye the worde out of their
heartes,

Inc. All.

The Sondaye called Quinquagesima.

heartes, lest they should beleue and be saued. They on the stones, are they whiche when they heare, receiue the worde with ioye: & these haue no rootes, which for a whyle beleue, and in tyme of temptation go awaye. And that whiche sell among thornes, are they which when they haue hearde, go furth, and are choked with cares and ryches, and voluptuous luyng, and bryng furth no fruite. That which sell in the good grounde, are they whiche with a pure and good hearte, heare the worde and kepe it, and bryng furth fruite through patience.

The Sonday called Quinquagesima.

Indica me do:
m. m. p. al.
xxvi.



Thou my iudge, O Lorde, for I haue walked innocently: my trust hath been also in the Lorde, therefore shall I not fall.

Examine me, O Lorde, and proue me: trye out my raynes and my hearte.

For thy louyng kyndnes is before myne eyes: and I wyll walke in thy trueth.

I haue not dwelt with vaine persons: neither wil I haue felowship with the deceiptfull.

I haue hated the congregacion of the wicked: and wyll not sit among the vngodly.

I wyll washe my handes in innocencie, O Lorde: and so wyll I go to thyne alter.

That I may shewe the voyce of thankesgeuyng: and tell of all thy wonderous workes.

Lorde, I haue loued the habitation of thy house: and the place where thyne honoure dwelleth.

O shutte not vp my soule with the synners: nor my lyfe with the bloudthursty.

In whose handes is wickednes: and theyr ryght hande is full of gyftes.

But as for me I will walke innocently: O Lord deliuer me, and be mercyfull vnto me.

My foote standeth ryght: I wyll praise the Lorde in the congregacions.

Glorie be to the father, and to the sonne. &c.

As it was in the begynning, is now. &c.

The

The Collect.

O Lord which dost teache vs, that all our doinges without charitie are nothyng worthe: sende thy holy gost and powre into oure heartes that moste excellent gyfte of charitie, the very bonde of peace and all vertues, without the whiche, whosoever lyueth is counted dead before thee: Graunt this for thy onely sonne Iesus Christes sake.

The Epistle.

Though I speake with the tongues of men and of angels, & haue no loue, I am euē as soūdyng bras̄se, or as a tinkling Cymbal. And though I could prophesy & vnderstode al secretes, and all knowledge: yea, if I haue al faith, so that I can moue mountains out of their places, and yet haue no loue, I am nothyng. And though I bestowe all my goodes to feede the poore, though I gaue my bodye euen that I burned, & yet haue no loue, it profiteth me nothyng. Loue suffreth long, & is courteous: loue enuieth not: loue doeth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thyneketh none euil, reioyleth not in iniquitie. But reioyleth in the truthe, suffreth al thinges beleueth all thynges, hoopeth all thynges, endureth all thinges. Though that propheciying faile, eyther tongues cease, or knowledge vanishe away, yet loue falleth neuer awaye. For our knowledge is vnperfite, and our propheciying is vnperfite. But when that which is perfite is come, then that whiche is vnperfite shalbe done away. When I was a childe, I spake as a childe: I vnderstode as a child: I imagined as a child. But as sone as I was a man, I put away childishenes. Now we see in a glasse, euen in a darke speaking: but then shall we see face to face. Nowe I knowe vnperfectly: but then shal I knowe euen as I am knowen. Nowe abydeyth fayth, hope, and loue, euen these thre: but the chiefe of these is loue.

I. Cor. xiii

The Gospel.

Iesus toke vnto him the. xii. and said vnto the: behold we go by to Ierusalem, and al shalbe fulfilled that are written by the Prophetes of the sonne of man

Luce. xviij

Ashwednesday.

man. For he shalbe deliuered vnto the Gentiles, and shal be mocked, and dispitefully intreated, and spitted on. And when they haue scourged him, they will put him to deathe, and the third day he shall rise again. And they vnderstode none of these thinges. And this sayng was hid from them so that they perceiued not the thinges which were spoken. And it came to passe, that as he was come nigh vnto Hierico, a certayne blynde man sate by the hye waye side, beggng. And when he heard the people passe by, he asked what it ment. And they sayd vnto hym, that Iesus of Nazareth passed by. And he cryed, sayng: Iesu thou sonne of Dauid, haue mercy on me. And they which went before rebuked hym, that he shoulde holde his peace. But he cryed so muche the more: thou sonne of Dauid haue mercy on me. And Iesus stode styll, and commaunded hym to bee brought vnto hym. And when he was come nere, he asked hym, sayng: what wilt thou that I doe vnto thee: and he sayd: Lorde, that I may receyue my sight. And Iesus sayd vnto him: receiue thy sight, thy fayth hath saued thee. And immediatly he receiued his sight, and folowed hym prayng god. And al the people, when they sawe it, gaue praise vnto God.

CThe first day of Lent, commonly called Ashwednesday.

Domine ne.
psalm. vi



O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

Haue mercy vpon me, **O** Lord, for I am weake:
O Lord heale me, for my bones are vexed.

My soule also is sore troubled: but Lorde howe longe wilt thou punish me:

Turne thee, **O** Lorde, and deliuer my soule: Oh saue me for thy mercies sake.

For in death no man remembreth thee: and who will geue the thanks in the pitte:

I am wery of my groning, euery night washe I my bed: and water my couche with my teares.

My beautie is gone for very trouble: and worne awaye because of all mine enemies.

Awaye fro me all ye that worke vanitie: for the Lorde hath hard the voice of my wepyng.

The

The lord hath heard my petition : the lord wyll receyue my prayer.

All mine enemies shalbe confounded and soore vexed : they shalbe turned backe and put to shame sodainly.

Glorie be to the father. &c.

As it was in the beginnyng. &c.

The Collect.

Almightie and everlastyng god, which hatest nothing that thou haste made, and doest forgeue the synnes of al them that be penitent: Create and make in vs new and contrite heartes, that we worthily lamentyng our synnes, and knowlegyng our wretchednesse, may obtayne of thee, the God of all mercy, perfecte remission and forgeuenesse, through Jesus Christe.

The Epistle.



Turne you vnto me with al your hertes, with fasting, wepyng & mourning: rent your hertes, and not your clothes. Turne you vnto the lord your god, for he is gracious & merciful, long sufferyng, and of great compassion, and ready to pardon wickednes. Then (no doubt) he also shall turne and forgeue : and after his chastenyng he shall let your encrease remain for meate and drinke offerynges vnto the Lorde your God. Blowe out with the trompet in Sion, proclaime a fastyng, call the congregacion, and gather the people together : warne the congregacion, gather the elders, bring the chyl dren, & suckelynges together. Let the bridegrome go forth of his chaumbre, and the brude out of her closet. Let the priestes serue the Lorde betwene the porche and the alter, wepyng and sayyng : be fauourable, O lord, be fauourable vnto thy people: let not thyne herytage be broughte to suche confusion, leaste the heathen be lordes therof. Wherefore should they say among the heathen: where is nowe their God?

The Gospell.

When ye faste be not as sad as the hypocrites are, for they disfigure their faces that it maye appeare vnto menne howe that they fast. Merely I saye vnto you, they haue theyr rewarde. But thou, when thou fastest,

D.iii.

anoint

The. i. Sondag in Lent.

annoynte thyne head, and walsh thy face, that it appeare not vnto men howe that thou fasteste, but vnto thy father whiche is in secrete: and thy father whiche seeth in secrete, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doth corrupt, and where theues breake through and steale. But laye vp for you treasures in heauen, where neither rust nor moth doth corrupt, & where theues doe not breake through nor steale. For where your treasure is, there wil your heartes be also.

The first Sondag in Lent.

Beati quere
psal. xxxii

Blessed is he, whose vnrighteousnes is forgiven: and whose sinne is couered.
Blessed is the manne, vnto whom the Lord imputeth no sinne: and in whose spirite there is no guile.

For while I helde my tongue: my bones consumed away through my daily complainyng.

For thy hande is heauy vpon me both day and nyghte: and my moysture is lyke the drouth in Sommer.

I will knowlage my sinne vnto thee: and myne vnrighteousnes haue I not hyd.

I sayd, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednes of my sinne.

For this shall euery one that is godlye, make his prater vnto thee, in a tyme when thou maiest be founde: but in the great water floudes, they shall not come nye hym.

Thou art a place to hyde me in, thou shalt preserue me from trouble: thou shalt compasse me about with songes of deliuerance.

I will enforme thee and teache thee in the way wherein thou shalt go: and I will guide thee with mine eye.

Be not ye lyke horsses and Asse, whiche haue no vnderstandyng: whose mouthes must be holden with bytte and bydle, lest they fall vpon thee.

Great plagues remaine for the vngodly: but whoso putteth his trust in the Lord, mercy embraceth hym on euery side.

Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Glory

Glorie be to the father, and to the sonne: and to the holy
ghoste.

As it was in the beginnyng, is now, and euer shall be:
world without end. Amen.

The Collect.

O Lord, whiche for our sake, diddest fast fortye dayes
and fortye nightes: Geue vs grace to vse such abstinēce
that our fleshe beyng subdewed to the spirite, we maye euer
obey thy godly monitions, in righteousness and true holy-
nes, to thy honour and glory: whiche liuest and reignest. &c.

The Epistle.

WE as healpers exhorte you, that ye receiue not the ii. Cor. vi.
grace of God in vayne. For he sayeth: I haue heard
thee in a tyme excepted: and in the day of saluacion
haue I succoured thee. Behold, now is that accepted time:
behold, now is that day of saluacion. Let vs geue no occa-
sion of euil, that in our office be found no faulte, but in al thin-
ges let vs dehane our selues as the ministers of God: In
muche patience, in afflictions, in necessities, in anguishēs, in
stripes, in prisonmētēs, in stripes, in labours, in watchinges
in fastynges, in purenes, in knowledge, in long sufferynge, in
kyndenes, in the holy ghost, in loue vnfayned, in the worde
of trueth, in the power of God: by the armour of righteous-
nes of the right hand and on the left: by honour and disho-
nour: by euil report and good report: as deceiuers, and yet
true: as vnknewen, and yet knowen: as dyng, and beholde
we liue: as chastened, and not kyled: as sorowynge, and yet
alwaye merue: as poore, and yet make many riche: as ha-
uyng nothyng, and yet possessyng all thynges.

The Gospell.

When was Jesus led away of the spirit into wil- Matth. iiii.
dernes, to be tempted of the deuill. And whē he
had fasted fortye dayes & fortye nightes, he was
at the last an hungred. And when the tempter
came

The.ii, Sonday in Lent.

came to hym, he sayde, if thou be the sonne of God, commaunde that these stones be made breade. But he aunswere-
red and said: it is witten, man shal not liue by bread only,
but by euery woord that procedeth out of the mouth of god.
Then the deuill taketh hym vp into the holye cite, and
setteth hym on a pynacle of the Temple, and sayeth vnto
hym: if thou be the sonne of god, caste thy selfe doune heade-
long. For it is witten: he shall geue his Angels charge
ouer thee, and with theyr handes they shall hold thee vp,
lest at any tyme thou dashe thy foote agaynst a stone. And
Jesus sayd vnto him: it is witten agayne. Thou shalt not
tempt the Lorde thy God. Agayne, the deuill taketh hym
vp into an excedyng high mountayne, and sheweth hym al
the kyngdomes of the worlde, and the glorie of them, and
sayeth vnto hym: all these wyll I geue thee, yf thou wylte
fall downe and wurship me. Then sayth Jesus vnto him:
Auoyde Sathan for it is witten: Thou shalt wurship the
Lorde thy God, and him onely shalte thou serue. Then the
deuill leaueth hym, and behold, the Angels came and mi-
nistred vnto hym.

The second Sonday.

De profundis
psal. cxxx.



Out of the depe haue I called vnto thee, O Lorde:
Lorde heare my voyce.

O let thine eares consider well: the voyce of my
complaint.

If thou Lorde wilt be extreme to marke what is done
amysse: O Lord who may abide it?

For there is mercy with thee: therefore shalt thou be fea-
red.

I looke for the lorde, my soule doeth waite for him: in his
word is my trust.

My soule flyeth vnto the Lorde, beefore the moarnynge
watche: I say, before the moynynge watche.

O Israel trust in the Lorde, for with the Lorde there is
mercy: and with hym is plenteous redemption.

And he shall redeme Israell, from all his synnes.

Glorie be to the father. .r.

As it was in the beginnyng. .r.

The

The Collect.



Almighty God, whiche doest see that we haue no power of our selues to helpe our selues: kepe thou vs both outwardly in our bodie, and inwardly in our soules, that we may be defended from al aduersities whiche may happen to the body, and from al euill thoughtes whiche may assault and hurt the soule: through Iesus Christ. *rc.*

The Epistle.



We beseeche you brethren, and exhorde you by the lord Iesus, that ye encrease more and more, even as ye haue receiued of vs, howe ye oughte to walke and to please God. For ye know what commaundementes we gaue you by our Lord Iesu Christe. For this is the will of God, even your holynes, that ye shoulde abstayne from fornicacion, and that euery one of you should knowe howe to kepe his vessell in holynes and honour, and not in the lust of concupiscence as do the heathen, which know not God: that no man oppresse and defraude his brother in bargaining: because that the lord is the auenger of al such thinges, as we tolde you before, and testified. For God hath not called vs vnto vncleennesse, but vnto holynes. He therfore that despiseth, despiseth not manne, but God whiche hath sente his holy spirite among you. 1. Tr. ss. iii.

The Gospell.



Jesus wente thence, and departed into the coastes of Tyre and Sidon: and beholde, a woman of Canaan (whiche came oute of the same coastes) cryed vnto hym, sayng: haue mercye on me. *o* Lord, thou sone of Dauid: My daughter is piteously vexed with a deuill. But he answered her nothyng at all. And his disciples came and besought him, sayng: send her awaye, for she cryeth after vs. But he answered, and sayd: I am not sent, but to the lost shepe of the house of Israel. Then came she & worshipped him, sayng: Lord, help me. He answered & said: it is not mete to take the chyldrens bread, Matth. xv.

The.iii. Sunday in Lent.

bread, and cast it to dogges. She answered and said: truethy
Lorde, for the dogges eate of the crummes which fall from
theyr maisters table. Then Jesus answered, and said vn-
to her: O woman, great is thy faythe, be it vnto thee, euen
as thou wilt. And her daughter was made wholt euen at
the same time.

The.iii. Sunday.

iudicame de
vs. psal. xliii

Gee sentence with me (O god) and defend my cause
against the vngodly people: Oh deliuer me from
the deceitful and wicked man.

For thou art the god of my strength, why hast thou put
me from thee: and why goe I so heauily, while the enemye
oppresseth me:

Oh sende out thy light and thy trueth, that they maye
leade me: & bryng me vnto thy holy hyll, & to thy dwellyng.

And that I maye go vnto the aultare of god, euen vnto
the god of my ioye and gladnes: and vpon the harpe wil I
geue thanks vnto thee (O god) my God.

Why art thou so heauy (O my soule) and why art thou
so disquieted within me:

O put thy trust in God: for I wil yet geue hym thanks
whiche is the helpe of my countenaunce and my God.

Glorie be to the father. &c.

As it was in the begynnyng. &c.

The Collect.

We beseeche thee almighty God loke vpon the wea-
tie desires of thy humble seruauntes: and stretch
forth the right hand of thy maiestie, to bee oure de-
fence agaynste all our enemyes: through Jesus Christe our
Lorde.

The Epistle.

2 pcoran. V

Be you the folowers of god as dere children, and
walke in loue, euen as Christ loued vs, and gaue
himselfe for vs an offring & a sacrifice of a sweete
saour to god. As for fornication & all vncleannes
or couetousnes, let it not bee once named among you, as it
becometh saintes: or filthynes, or folish talkyng, or iesting,
whiche

whiche are not comely, but rather geuyng of tharkes. For this ye knowe, that no whoremonger, eyther vnclane persone, or couetous persone (whiche is a wurshypper of ymagges) hath any inherytaunce in the kyngdome of Christ and of God. Let no man deceiue you with vayne wordes. For because of suche thynges, cummeth the wrath of God vpon the childre of disobedience. Be not ye therefore companions of them. Ye were somtyme darckenes, but nowe are ye light in the Lord: walke as children of lyghte, for the fruite of the spirite consisteth in all goodnes, and ryghteousnes, & truth. Accepte that which is pleasynge vnto the Lord, and haue no felowship with the vnfruitful workes & darckenes, but rather rebuke them. For it is a shame euen to name those thynges, whiche are done of them in secreete: but all thynges when they are brought furth by the lyght are manifest. For whatsoeuer is manifeste, the same is lyghte: wherfore he sayeth: awake thou that sleepest, and stande vp from death, and Christ shall geue thee lyghte.

The Gospel.



Jesus was casting out a deuil that was dumme. Luc. xii
 And when he had cast out the deuyl, the dumme spake, and the people woondered. But some of them sayde: he casteth out deuyls through Beelzebub the chiefe of the deuils. And other tempted hym, and required of hym a sygne from heauen. But he knowyng theyr thoughtes, sayd vnto them: Euery kyngdome deuyled agaynst it selfe, is desolate: and one house doeth fall vpon another. If Sathan also bee deuyled agaynst hymselfe, howe shall hys kyngdome endure: Because ye saye that I caste out deuyls through Beelzebub. If I by the helpe of Beelzebub cast out deuils: by whose helpe doe your chyldren caste them oute: Therefore shall they be youre iudges. But if I with the synger of God cast out deuylles, no doubt the kyngdome of God is come vpon you. When a strong man armed watcheth hys house, the thynges that he possesseth are in peace. But when a stronger then he cometh vpon him, & ouercommeth him, he taketh from him all hys harnes (wherin he trusted) and denideth hys goodes. He that is not with me, is agaynst me. And he that gathereth

The.iiii. Sondaye in Lent.

reth not with me, scattreth abroad. when the vncleane spirite is gone out of a man, he walketh through dyce places seeking reste. And when he findeth none, he sayth: I wil returne againe into my house whence I came out. And when he cometh, he fyndeth it swept and garnished. Then goeth he and taketh to him. vii. other spirites worse then himselfe: and they enter in & dwell there. And the end of that man is worse then the beginning. And it fortuneth that as he spake these thinges, a certayne womā of the company lift bp her voyce, and sayd vnto hym: happy is the wombe that bare thee, & the pappes which gaue thee sucke. But he said: yea, happie are they that heare the woorde of God, and kepe it.

The.iiii. Sondaye.

Deus noster
refugium.
psal. xlii.



God is our hope and strength: a very present helpe in trouble.

Therefore wyll not we feare, though the earthe be moued: and though the hylles bee carped into the myddest of the sea.

Though the waters therof rage and swell: and though the mountaines shake at the tempest of the same.

The riuers of the floude thereof shall make gladde the citie of God: the holye place of the tabernacle of the moste highest.

God is in the middeste of her, therefore shall she not bee remoued: God shall helpe her, and that right early.

The heathen make muche a dooe, and the kyngdomes are moued: but God hath shewed hys voyce, and the earth shall melte awaye.

The Lorde of hostes is with vs: the God of Jacob is our refuge.

Come hyther, and beholde the workes of the Lorde: what destruction he hath brought vpon the earth.

he maketh warres to cease in all the worlde: he breaketh the bowe, and knappeth the speare in sunder, and burneth the Chariotes in the fyre.

We styll then, and knowe that I am God: I wilbe exalted among the heathen, and I wylbe exalted in the yearth.

The Lord of hostes is with vs, the God of Jacob is our defence.

Glozy be to the father. &c. As it was in the beginning. &c.

The

The Collect.

Braunt we beseeche thee almighty God, that we, which
for our euill dedes are worthely punyshed: by the com-
forte of thy grace may mercifully be relieved, throughe oure
Lorde Iesus Christe.

The Epistle.

Tell me (ye that desyre to be vnder the lawe) doe ye Gala. iiii.
not heare of the lawe: for it is wrytten that Abra-
ham had. ii. sonnes, the one by a bondemayde, the
other by a free woman. Yea, and he which was borne of the
bondewoman, was borne after the fleshe: but he whiche
was borne of the freewoman, was borne by promes: which
thinges are spoken by an allegory. For these are two testa-
mentes, the one from the mount Sina, which gendzeth vn-
to bondage, whiche is Agar: For mount Sina is Agar in
Arabia, and bordzeth vpon the citie, whiche is now called
Jerusalem, and is in bondage wyth her chyl dren. But Je-
rusalem, whiche is aboue, is free, whiche is the mother of
vs all. For it is wrytten: Reioyce thou barren that bearest
no chyl dren: breake furth and crye, thou that trauallyst not.
For the desolate hath many moe chyl dren then she whiche
hath an husbände. Brethren we are after Isaac the chyl-
dren of promes. But as then he that was borne after the
fleshe, persecuted him that was borne after the spirite: Euē
so is it nowe. Neuerthelesse, what sayeth the scripture: put
awaye the bondewoman and her sonne. For the sonne of
the bondewoman shall not be heyre wyth the sonne of the
freewoman: So then brethren, we are not chyl dren of the
bondewoman, but of the freewoman.

The Gospell.

Jesus departed ouer the sea of Galile, which is the John. vi.
sea of Tiberias, and a greate multytude folowed
hym, because they sawe hys myracles whiche he
doyd on them that were dyscaled. And Iesus wente vp
into a mountayne, and there he sate wyth hys Disciples.
And

The. v. Sonday in Lent.

And Easter, a feaste of the Jewes, was nye. when Iesus then lift vp hys eyes and sawe a great company come vnto hym, he sayeth vnto Philip: whence shall we bye breade that these may eate: This he sayd to proue hym: for he himselfe knewe what he woulde dooe. Philip answered hym: two hundred peniwoorth of breade, are not sufficiente for them, that euery manne may take a litle. One of hys dysciples (Andrewe, Simon Peters brother) sayeth vnto him: There is a lad here which hath fye barley loaves and two fyshes: but what are they amonge so manye: And Iesus sayd: make the people sit downe. There was muche grasse in the place: so the menne late downe, in number about fye thousand: And Iesus toke the bread, and when he had geuen thankes, he gaue to the Disciples, and the Disciples to them that were set downe & lyke wise of the fyshes as much as they would. when they had eaten inough he sayd vnto his Disciples: gather vp the broken meate whiche remaineth, that nothyng be losse. And they gathered it together and fylled .xii. baskettes with the broken meate of the fyue barley loaves: which broken meate remained vnto the that had eaten. Then those menne (when they had scene the miracle that Iesus did) said: this is of a trueth the same prophete that shoulde come into the worlde.

The. v. Sonday.

Deus in nos
mine tuo. psal
luti.



Aue me (O God) for thy names sake: and auenge me in thy strength.

Hear my prayer (O God:) and harken vnto the woordes of my mouth.

For straungers are risen vp agaynst me: and Tirantes (which haue not god before they eyes) seke after my soule.

Beholde, God is my helper: the Lorde is with them that vpholde my soule.

He shall rewarde euill vnto mine enemies: destroye thou them in thy trueth.

An offering of a free hearte wyll I geue thee, and prayse thy name (O Lorde:) because it is so comfortable.

For he hath delyuered me oute of all my trouble: and myne eye hath scene his desyre vpon myne enemies.

Glorv

At the Communion.

Fol. xxxiii.

Glorie be to the father, and to the sonne. &c.
As it was in the beginning. &c.

The Collect.

We beseeche thee almighty God, mercifull ye to looke
vpon thy people: that by thy great goodnesse, they
may be gouerned and preserued euermore bothe in
body and soule: through Iesus Christ our Lorde.

The Epistle.

Christe beyng an hye priest of good thynges to come, Heb. viii.
came by a greater and a more perfecte tabernacle,
not made with handes, that is to saye, not of thys
bulldoyng, neyther by the bloud of goates and calves, but by
his owne bloude he entred in once into the holye place, and
founded eternall redemption. For if the bloud of oxen and of
goates, and the ashes of a young kowe, when it was spryn-
kled, purifyeth the vncleane as touchyng the purifying of
the fleshe: howe much more shall the bloud of Christ (which
through the eternall spirite, offered himselfe withoute spot
to god) purge your consciences from dead workes, for to serue
the liuing god: And for thys cause is he the mediator of the
new testament: that through death, which chaunced for the
redemption of those transgressions that were vnder the first
testament, they which are called, might receyue the promes
of eternall enheritaunce.

The Gospell.

Whiche of you can rebuke me of synne: If I saye Iohn. viii.
the trueth, why doe ye not beleue me: he that is
of God heareth Gods woordes: ye therfore heare
them not, because ye are not of God. Then aun-
swered the Jewes, and sayde vnto hym: saye wee not well
that thou art a Samaritan and hast the deuyl: Iesus an-
swered: I haue not the deuill, but I honour my father, and
ye haue dishonored me. I seeke not mine owne praise: there
is one that seeketh and iudgeth. Verely, verely, I saye vnto
you: if a manne kepe my saying, he shall neuer see deathe.
E. i. Then

The Sonday next before Easter.

Then said the Jewes vnto him: now knowe we that thou haste the deuill. Abraham is dead, and the Prophetes, and thou sayest: If a man kepe my saying, he shall neuer tast of death. Art thou greater then our father Abraham, whiche is dead: And the Prophetes are dead: whome makest thou thy selfe: Jesus answered: if I honoꝝ my selfe, myne honoꝝ is nothyng: It is my father that honoꝝeth me, which ye say is your God, and yet ye haue not knowen him: but I know him. And if I say I knowe him not, I shalbe a lyer, like vnto you. But I knowe him and kepe his saying. Your father Abraham was glad to see my day: and he saw it and reioysed. Then sayd the Jewes vnto hym. Thou arte not yet. I. yere olde, and hast thou seene Abraham: Jesus sayde vnto them: Verely, verely, I saye vnto you: ere Abraham was borne, I am. Then tooke they bp stones to cast at hym: but Jesus hid himselfe, and went out of the temple.

The Sondaye next before Easter.

Exaudi deus
deprecationē
psal. lxi.



Hear my crying, O GOD: geue eare vnto my prayer.

From the endes of the earth will I call vnto thee: when my heart is in heauines.

Oh set me vp vpon the rocke that is higher then I: for thou hast bene my hope, and a strong tower for me agaynst the enemye.

I wil dwell in thy tabernacle for euer: and my trust shal be vnder the couering of thy winges.

For thou, O Lorde, hast heard my desyres: and hast geuen an heritage vnto those that feare thy name.

Thou shalt graunte the king a long life: that his yeares may endure throughout all generations.

He shall dwell before God for euer: O prepare thy louing mercy and faythfulnes, that they may preserue him.

So will I alway sing prayse vnto thy name: that I may dayly perfourme my vowes.

Gloꝝy be to the father, and to the sonne: and to the holy gost.

As it was in the begynnyng, is now, and euer shalbe: world without ende. Amen.

The

The Collect.

Almightye and euerlastyng God, whiche of thy tendre loue toward man, haste sent our sauour Iesus Christe to take vpon him oure fleshe, and to suffre deathe vpon the crosse, that all mankinde should folow the example of his great humilitie: mercifully graunt that we both folowe the example of his patience, and be made partakers of his resurrection: through the same Iesus Christe our Lorde.

The Epistle.



Lette the same mynde bee in you, that was also in Christe Iesu: whiche when he was in the shape of ^{Phil. II.} God, thought it no robbery to be equal with god, neuertheles he made himselfe of no reputaciō, takyng on him the shape of a seruaunte, & became lyke vnto men, and was founde in his apparell, as a man. He humbled himselfe, and became obediēt vnto the death, euen the death of the crosse. wherefore God hath also exalted hym on hygh, and geuen him a name whiche is aboue all names: that in the name of Iesus, euery knee shoulde bowe, both of thinges in heauen, and thynges in yearth, and thynges vnder the yearth, and that all tonges shoulde confesse, that Iesus Christe is the Lorde, vnto the prayse of God the father.

The Gospell.



And it came to passe, when Iesus had synysshed all ^{Mat. xxvi} these sayinges, he sayd vnto his disciples: ye know that after two dayes shall be Easter, and the sonne of man shalbe deliuered ouer to be crucifyed. Then assembled together the chiefe Puestes, & the Scrybes, and the Elders of the people, vnto the palace of the hygh prieste (which was called Caiphas) and held a counsell that they might take Iesus by subteltie, & kil hym. But they said: not on the holy day, lest there be an vproare among the people.

When Iesus was in Bethanie in the house of Symon the Leper, there came vnto him a woman hauyng an Alabaster boxe of precious oyntment, and powred it on his head, as he sat at the bourde. But when his disciples saw it, they had indignacyon, saying: wherto serueth this wast:

E. ii. This

The Sonday next before Easter.

Thys oyntment myght haue bene well solde, and geuen to the poore. when Iesus vnderstode that, he sayd vnto them: why trouble ye the woman: for she hath wroughte a good woorkes vpon me. For ye haue the poore alwayes with you: but me shall ye not haue alwaies. And in that she hath cast this oyntment on my body, she dyd it to bury me. Verely I say vnto you: whersoever this gospel shall be preached in al the worlde, there shall also this that she hath done, be tolde for a memoriall of her. Then one of the. xii. (which was called Judas Iscariot) wente vnto the chiefe priestes, & said vnto the: what wil ye geue me, and I will deliuer him vnto you: And they appoynted vnto hym. xxx. pieces of syluer. And from that tyme furth, he sought oportunitie to betray hym: The first day of swete bread, the disciples came to Iesus, saying vnto him: where wilte thou that we prepare for thee, to eate the Passeouer. And he sayde: Goe into the citie to suche a man, and saye vnto hym, the Maister sayeth: my time is at hand, I wil kepe my Easter by thee with my disciples. And the disciples dyd as Iesus had appoynted the, and they made readye the Passeouer. when the euen was come, he sate downe with the. xii. And as they dyd eate, he said: Verely I say vnto you, that one of you shall betray me. And they were excreading sorowful, and began euery one of them to say vnto him: Lord, is it I: he answered and sayd: he that dyppeth his hande with me in the dyshe, the same shall betray me. The sone of mā truely goeth, as it is writen of him: but woe vnto that man by whome the sonne of man is betrayed. It had bene good for that man, if he had not beene borne. Then Judas, whiche betrayed hym, answered and sayd. Maister is it I: he sayde vnto hym: thou hast sayd. when they were eatyng, Iesus tooke bread, and when he had geuen thanks, he brake it and gaue it to the Disciples, and sayde: Take, eate, this is my bodye. And he toke the cup, and thanked, and gaue it them, saying: drinke ye all of this. For this is my bloude (whiche is of the newe testamēt) that is shed for many, for the remission of sinnes. But I saye vnto you: I wil not drinke hencefoorth of this fruite of the vyne tree, vntill that day when I shall drinke it newe with you, in my fathers kingdome. And when they had

had sayd grace, they went out vnto mount Oliuete. Then saith Iesus vnto them: all ye shalbe offended because of me this night. For it is written: I will smite the shephearde, and the shepe of the flocke shalbe scatered abroad: but after I am risen againe, I wil goe before you into Galile. Peter answered, and sayd vnto him: though all men be offended because of thee, yet wyll not I be offended. Iesus sayde vnto hym: verely I saye vnto thee, that in this same night before the cocke crowe, thou shalt denye me thyse. Peter sayde vnto him: yea, though I should dye with thee, yet wil I not denye thee: lyke wise also sayd all the disciples. Then came Iesus with them vnto a farme place (whiche is called Gethsemane) and sayde vnto the disciples: Sit ye here, whyle I goe and pray yonder. And he tooke with him Peter and the twoo sonnes of Zebede, and began to waxe sorrowfull and heauy. Then sayd Iesus vnto them: My soule is heauy euen vnto the death: Tarye ye here and watche with me. And he went a litle farther & fell flat on his face and prayed, saying: O my father, if it be possible, let this cup passe from me: neuerthelesse, not as I wil but as thou wilt: And he came vnto the disciples, and founde them aslepe, and sayde vnto Peter: what coulde ye not watche with me one houre: watche and praye that ye enter not into temptation: the spirite is willing but the flesh is weake. He went awaye once againe and prayed, saying. O my father, if this cup may not passe away from me except I drinke of it, thy wil be fulfilled: and he came and found them aslepe againe: for theyr eyes were heauie. And he lefte them, and wente againe and prayed the thirde time, saying thesame wordes. Then cometh he to his disciples, and sayeth vnto them: Slepe on nowe and take your rest. Behold, the houre is at hande, and the sonne of man is betrayed into the handes of synners. Kysse, let vs be going: behold, he is at hand that doeth betray me. whyle he yet spake: loe, Judas one of the number of the. xii. came, and with hym a greate multitude with sweordes & stauies, sent from the chiefe priestes and elders of the people. But he that betrayed him, gaue them a token, saying: whomsoeuer I kysse, thesame is he, holde him fast. And furthwith he came to Iesus, and sayde: haile Maister, and kysed him. And Iesus sayd vnto him: frende,

The Sonday next before Easter.

wherefore art thou come: Then came they and layd handes on Iesus, & toke him. And behold, one of them which were with Iesus, stretched out his hand and drewe his sweorde, and stroke a seruaunte of the hye priest, & smote of his eare. Then sayde Iesus vnto him: put vp thy sweorde into the sheath, for al they that take the sweord, shal periss with the sweord. Thinkest thou that I cannot nowe pray to my father, & he shal geue me, euen now, more then. xii. legions of Angels: But how then shal the scriptures be fulfilled: For thus must it be. In that same houre saide Iesus to the multitude: ye be come out as it were to a thefe with sweordes and staues, for to take me. I sate daily with you teaching in the temple, & ye tooke me not. But all this is done that the scriptures of the Prophetes might be fulfilled. Then al the disciples forsoke him and fled. And they toke Iesus and led him to Cayphas the hye priest, where the Scribes and the Elders were assembled. But Peter folowed him a farre of vnto the hie priestes palace: and went in, and sate with the seruauntes to see the end. The chiefe priestes & the elders & al the counsel, sought false witnes against Iesus (for to put him to death) but found none: yea, when many false witness came, yet found they none. At the last came. ii. false witnesses, & sayd: This felowe sayd: I am able to destroye the temple of God, and to build it againe in. iiii. dayes. And the chiefe priest arose, & said vnto him: answerest thou nothing: why doe these beare witnes against thee: But Iesus helde his peace. And the chiefe priest answered & said vnto him. I charge thee by the living God, that thou tell vs, whether thou be Christ the sonne of God. Iesus said vnto him: thou hast said. Neuertheles I say vnto you: hereafter shal ye see the sonne of man sitting on the ryght hande of power, and cummyng in the cloudes of the skie. Then the hie priest ret his clothes, saying: he hath spoken blasphemie, what nede we of any moe witnesses: Behold, nowe ye haue heard his blasphemie: what thinke ye: They answered and said: he is worthy to dye. Then did they spit in his face, & buffeted him with fistes. And other smote him on the face with the palme of their handes, saying: tel vs thou Christ, who is he that smote thee: Peter sate without in the palace, and a damosell came to him, saying: thou also wast with Iesus of Galile:

Galilee: but he denied before the al, saying: I wot not what thou saiest. When he was gone out into the porche, another weche saw him, & said vnto them that were there: This fellow was also with Iesus of Nazareth. And again he denied with an othe, saying: I doe not knowe the man. And after a while came vnto him they that stode by, and said vnto Peter: suerly thou art euē one of them, for thy speche bewrayeth thee. Then began he to curse and to sweare, that he knewe not the man. And immediatlye the cocke krew. And Peter remembered the woorde of Iesu, which sayd vnto hym: before the cocke krowe, thou shalt denye me thrise: and he went out & wept bitterly. Mat. xxvii. When the mornynge was come, all the chiefe Priestes, and the Elders of the people held a counsel against Iesus, to put him to death, & brought him bound and deliuered him vnto Poncius Pilate the deputie. Then Judas (which had betrayed hym) seeing that he was condemned, repented himselfe, and brought againe the .xxx. plates of siluer to the chiefe priestes and elders, saying: I haue sinned, betraying the innocent bloud. And they sayde: what is that to vs? See thou to that. And he caste downe the siluer plates in the temple, and departed, & wet and hanged hymselfe. And the chiefe priestes toke the siluer plates, and sayd: It is not lawfull for to put them into the treasure, because it is the price of bloude. And they tooke counsel, & bought with them a potters felde to bury strangers in. wherfore the felde is called Hacedama, that is, the felde of bloud, vntil this daye. Then was fulfilled that whiche was spoken by Ieremie the prophete, saying: and they toke .xxx. syluer plates, the price of hym that was valued whome they bought of the children of Israel, and gaue them for the potters felde, as the Worde appointed me. Iesus stode before the deputie and the deputie asked hym, saying: Art thou the kyng of the Iewes? Iesus said vnto him: thou saiest: And when he was accused of the chiefe priestes and elders, he answered nothyng. Then said Pilate vnto him: hearest thou not how many witnessess thei lay against thee? And he answered hym to neuer a word: insomuche that the deputie marueiled greatly. At that feast, the deputie was wont to deliuer vnto the people a prisoner, whom they would desire. he had then a notable prisoner called

The Sonday next before Easter.

Barrabas. Therefore, when they were gathered together, Pilate said: whether wil ye that I geue loce vnto you, Barrabas, or Iesus which is called Christ: for he knewe that for enuy they had deliuered him. When he was set down to geue iudgemēt, his wife set vnto him, saying: haue thou nothing to doe with that iust man: for I haue suffered many thinges this day in my slepe, because of hym. But the chiefe priestes and elders perswaded the people that they should aske Barrabas, & destroye Iesus. The deputie answered & said vnto them: whether of the twaine wil ye that I let loce vnto you: They sayde: Barrabas. Pylate sayd vnto them: what shall I doe then with Iesus, whiche is called Christ: They all sayd vnto him: let hym be crucified. The deputie sayd: what euill hath he done: But they cryed the more saying: let hym be crucified. When Pylate sawe that he could preuaile nothing, but that more busines was made, he toke water & washed his handes before the people, saying: I am innocent of the bloude of this iust persone, ye shal see. Then answered al the people & saide: his bloud be on vs & on our children. Then let he Barrabas loce vnto them, & scourged Iesus, & deliuered hym to be crucified. Then the souldiers of the deputie toke Iesus into the common hall, & gathered vnto him all the cōpany: & they stripped him, & put on him a purple robe, & platted a croune of thornes, and put it vpon his head, & a reede in his righte hande, & bowed the knee before hym, & mocked him, saying: haile kyng of the Jewes: & whē they had spit vpon him, they toke the reede & smote him on the head. And after that they had mocked him, they toke the robe of him again, & put his owne raiment on him, & led him away to crucifye him. And as they came out, they found a man of Cyrene (named Simō) him they cōpelled to beare his crosse. And they came vnto the place whyche is called Golgotha, (that is to say, a place of dead mē's sculls) & gaue him vinegar to drynke mingled with gal. And whē he had tasted therof he wolde not drynke. When they had crucified him, they parted his garments, and did cast lottes: that it might be fulfilled which was spoken by the prophete: They parted my garments among them, & vpon my vesture did they cast lottes. And they sate and watched him there, and set vp ouer his head the cause of his death written: This is Je-

is Iesus the kyng of the Jewes. Then were there. ii. theues crucified with him, one on the ryght hande, and an other on the left. They that passed by, reuyled hym, waggyng theyr heades, & saying: thou that destroyedst the temple of God, & didst build it in thre daies, saue thy selfe. If thou be the sone of God, come downe fro the crosse. Lyke wise also the high priestes mocking him, with the Scribes and elders, sayde: he saued other, himselfe he cannot saue. If he be the kyng of Israel let him now come down from the crosse, and we wil beleue him. He trusted in God, let him deliuer him now, if he will haue him, for he said: I am the sone of god. The theues also which were crucified with him, caste the same in his teeth. From the sixt houre was there darckenes ouer al the land, vntil the ninth houre. And about the ninth houre, Iesus cryed with a loud voice, saying: Ely, Ely, lama sabachthany: that is to say: my god, my god, why hast thou forsaken me? Some of them that stode there, when they heard that, sayd: This man calleth for helias. And streight way one of them ran & toke a sponge, & when he had filled it full of vineger, he put it on a reede, & gaue him to drinke. Other sayd: let be, let vs see whether helias wil come & deliuer hi. Iesus, when he had cryed agayne with a loude voyce, yel ded by the goste. And behold, the vaile of the tēple dyd rent into two partes, from the top to the bosome, and the yearth did quake, and the stones rent, and graues did open, & many bodies of saintes, whiche slept, arose and wente out of the graues after hys resurreccion, and came into the holy cytie and appeared vnto many. When the Centurion, and they that were with him watching Iesus, saw the yearthquake, and those thinges which happened, they feared greatly, saying: Truly, this was the sonne of God. And many women were there (beholding him a farre of) which folowed Iesus from Galilee, minystryng vnto him: Among whiche was Mary Magdalene, and Mary the mother of James and Ioses, and the mother of Zebedes children.

Mondaye before Easter.

The Epistle.

E. v.

what

The Monday before Easter

Esai. lxiii.

What is he this that commeth from Edom, with red colored clothes of Bosra: (which is so coltly cloth) & cummeth in so myghtely with al hys strength: I am he that teacheth righteousness, & am of power to helpe. wherfore then is thy clothyng red, and thy rayment lyke hys that treadeth in the wyne presse: I haue troden the presse my selfe alone, and of all people there is not one with me. Thus wyll I treade downe myne enemies in my wrath, and set my fette vpon them in myne indignaciō. And theyr bloud shall bespryng my clothes, and so will I stayne all my rayment. For the daye of vengeance is assigned in my hearte, and the yere when my people shal be deliuered is come. I looked about me, & there was no man to shewe me any helpe. I merueiled that no man helde me vp. Then I helde me by myne owne arme, and my feruentnesse sustayned me. And thus wyll I treade downe the people in my wrath, and bathe them in my displeasure, & vpo the yearth wil I lay theyr strength. I wyl declare the goodnes of the Lord, yea and the praise of the Lord for al that he hath geuen vs, for the great good that he hath done for Israel: which he hathe geuen them of hys owne fauor, and according to the multitud of his louing kindneses. For he sayde: these no doubt are my people, and no shynking children, & so he was theyr sauour. In theyr troubles, he was also troubled with them: and the Angell that went furth from his presence, deliuered them. Of very loue and kyndenes that he had vnto them, he redeemed them. he hath borne them and caried them vp, euer sence the worlde began: But after they prouoked him to wrath & vexed his holy mynde, he was their enemy & fought against them himself. yet remembered Israel the old tyme of Moyses & his people, saying: where is he that broughte them from the water of the sea, with them that fed hys shepe: where is he that hath geuen his holy spirite among them: he led them by the ryght hād of Moyses, with hys glorious arme: deuiding the water before them (wherby he gate hym self an euerlastyng name:) he led them in the depe, as an horse is led in the playn, that they should not stamble, as a tame beast goeth in the fildes: and the breath geuen of God, geueth hym reste.

Thus (O God) hast thou led thy people, to make thy selfe
a glorious

a glorious name withall. Looke down then from heauen, and beholde the dwelling place of thy sanctuary, & thy glory. how is it that thy gelously, thy strength, the multitude of thy mercies and thy louing kindnes, wil not be intreated of vs: yet art thou our father. For Abraham knoweth vs not, neither is Israell acquainted with vs: But thou Lord, art oure father and redeimer, and thy name is everlastyng. O Lorde, wherfore hast thou led vs out of thy way: wherfore hast thou hardened our heartes, that we feare thee not: We at one with vs agayne for thy seruauntes sake, and for the generacyon of thyne heritage. Thy people haue had but a litle of thy Sanctuarie in possession, for our enemyes haue troden downe the holy place. And we were thyne from the begynnyng, when thou wast not they: Lorde, for they haue not called vpon thy name.

The Gospell.



After two dayes was Easter, and the dayes of swete bread. And the hye priestes and the Scribes sought how they mighte take him by craft, and put him to death. But they sayd: not in the feast day, lest any busines arise among the people. And whē he was at Bethanie in the house of Simon the leper, euen as he sat at meate, there came a woman hauyng an Alabaster boxe of oyntimente, called Marde, that was pure and costlye: and she brake the boxe and powred it on hys head. And there were some that were not contente within themselves, and sayde: what neded thys waste of oyntimente: for it might haue bene solde for more then.ccc. pence, and haue bene geuen vnto the poore. And they grudged agaynst her. And Iesus sayde: lette her alone, why trouble ye her: She hath done a good worke on me: for ye haue poore with you alwayes, & whensoeuer ye will ye may doe them good: but me haue ye not alwayes. She hath done that she could, she came afore hande to anoynte my bodye to the burying. Cleerely I saye vnto you: whersoeuer thys Gospell shal be preached throughtout the whole worlde, thys also that she hath doone, shalbe rehearsed in remembraunce of her. And Judas Iscaryoth, one of the .xii. wente awaye vnto the hye Priestes to betray hym vnto them, when they heard that, they

The Monday before Easter.

they were glad, & promised that they would geue hym money. And he sought how he might cōueniently betray him. And the first day of swete bread (when they offered Passeeouer) hys disciples sayd vnto hy^m: where wilt thou that we goe and prepare that thou mayest eate the passeeouer: And he sente forth the two of hys disciples, and sayde vnto them: goe ye vnto the citie, and there shal mete you a man bearing a pitcher of water, folowe hym. And whithersoener he goeth in, say ye vnto the goodmanne of the house, the maister saith: where is the guest chamber, where I shal eate Passeeouer with my disciples: And he wil shewe you a great parlour paved & prepared: there make ready for vs. And his disciples went furth, and came into the citie, & found as he had sayde vnto them: and they made ready the Passeeouer. And when it was now euentide, he came with the. xii. And as they sate at borde and did eate, Jesus said: verely I say vnto you, one of you (that eateth with me) shal betray me. And they began to be sorry, & to saye to hym one by one: is it I: & an other said: is it I: he answered & sayd vnto them: it is one of the. xii. euē he that dyppeth with me in the platter. The sonne of man truely goeth as it is written of him, but woe to that man by whome the sonne of man is betrayed: Good were it for that man, if he had neuer beene borne. And as they dyd eate, Jesus toke bread, & when he had geuen thanks he brake it, and gaue to them, and sayd: Take, eate, this is my body. And he toke the cup, and when he had geuen thanks, he toke it to them, and they all dranke of it. And he sayd vnto thē: This is my bloud of the newe testamente, whiche is shed for many. Verely I saye vnto you: I will drinke no more of the fruite of the vyne, vntil that day that I drinke it new in the kyngdome of God. And when they had sayde grace, they wente oute to mounte Oliuete. And Jesus sayeth vnto them: al ye shalbe offended because of me, thys nighte. For it is written: I will smite the shepeheard & the shepe shalbe scatered: but after that I am risen again, I wil go into Galile before you. Peter said vnto him: & though al men be offēded, yet will not I. And Jesus saith vnto him: verely, I say vnto thee, that this day, euen in this night before & cocke crow twise, thou shalt deny me thre tymes. But he spake more vehemētly: no, if I should die with thee,

thee, I will not deny thee. Likewise also sayd they all. And they came into a place which was named Gethsemany, and he sayde to his disciples: syt ye here while I goe asyde and praye. And he taketh with hym Peter, and James, & John and began to waxe abashed and to be in an agony, and said vnto them. My soule is heauy, euen vnto the death: tary ye here and wathe. And he went furth a litle and fell dowayne flat on the grounde, and prayed, that if it were possible, the houre might passe from him. And he sayd: Abba father, all thinges are possible vnto thee, take away thys cup frō me: neuerthelesse, not that I will, but that thou wilt bee doone. And he came and found them slepyng, and sayth to Peter: Simon, sleepest thou? Couldst not thou wathe one houre? wathe ye and pray, lest ye enter into temptation: the spirite truely is ready, but the fleshe is weake. And again he went asyde and prayed, and spake the same woordes. And he returned and founde them aslepe agayne, for they: eyes were heauy, neyther wiste they what to aunswere hym. And he came the thirde tyme and sayd vnto them: slepe hencefurth and take your ease, it is inough. The houre is come: behold the sonne of manne is betrayed into the handes of synners: Rise vp, let vs go: Loe, he that betrayeth me is at hād. And immediatlye while he yet spake, cummeth Judas (whiche was one of the. xii.) and with hym a great nounge of people with sweordes and staves, from the hye Priestes, and Scribes, and Elders. And he that betrayed him, had geuen them a generall token, saying: whosoener I dooe kysse, the same is he: take him, and leade him away warely. And alsoone as he was come, he goeth straighte waye to him, and laieth vnto him: Gaister, Gaister, and kissed him: and they layed they: handes on him, and toke him. And one of them that stode by drewe out a sweorde, and smote a seruaunte of the hye Prieste, and cutte of hys eare. And Iesus answered, and sayd vnto them: ye be come out as vnto a thefe with sweordes and staves, for to take me: I was dayelye with you in the temple teachyng, and ye tooke me not: but these thynges come to passe that the Scriptures shoulde bee fulfilled. And they all forsooke hym and ranne awaye. And there folowed him a certayne young manne clothed in linnen vpon the bare, and the young menne caught him, and

At the Communion.

and he left his linnen garmente and fled from them naked. And they led Iesus awaye to the hygheste Priest of all, and with him came all the hye priestes, and the Elders, and the Scribes. And Peter folowed him a great waye of (euen till he was come into the palace of the hye Priest) and he sate with the seruauntes, and warmed himselfe at the fyre. And the hye Priestes and all the counsell sought for witnesse agaynst Iesu to put him to death, and founde none: for many bare false witnes agaynste hym, but theyr witnessses agreed not together. And there arose certayne and broughte false witnesse agaynst him, saying: we heard him saye: I will destroy this temple that is made with handes, and within. iij. dayes I will bulde an other made without handes. But yet theyr witnessses agreed not together. And the hye priest stode by among them, and asked Iesus, saying: aunswerest thou nothing: howe is it that these beare witnes agaynste thee? But he helde hys peace, and aunswered nothyng. Agayne the hye priest asked hym, and sayde vnto him: arte thou Christ the sonne of the blessed? And Iesus said: I am. And ye shall see the sonne of man sitting on the right hand of power, and cumming in the cloudes of heauen. Then the hye priest rente hys clothes, and sayde: what nede we any further of witnessses: ye haue heard blasphemy, what think ye? And they all condemned him to be woorthye of deathe. And some began to spyt at hym, and to couer hys face, and to beate him with fistes, & to say vnto him: Areade, and the seruauntes buffeted him on the face. And as Peter was beneth in the palace, there came one of the wēches of the hiest priest, and whē she saw Peter warming himselfe, she looked on him, and sayde: wast not thou also with Iesus of Nazareth? And he denyed, saying: I know him not, neither wote I what thou sayest. And he wente out into the porche, and the cocke krew. And a damosel (when she saw him) began agayn to say to them that stode by: thys is one of thē. And he denyed it agayne. And anone after they that stode by, sayde agayne vnto Peter: surelye thou arte one of them, for thou art of Galyle, & thy speache agreeth therto. But he began to curse and to sweare, saying: I knowe not thys man of whome ye speake. And agayn the Cocke krew: and Peter remembred the worde that Iesus had sayde vnto hym:
before

before the cocke crow twice, thou shalt denie me thre times.
And he began to wepe.

Teweleday before Easter.

The Epistle.

The lord God hath opened myne eare, therefore can ^{Isa. 50.}
I not say nay, neyther withdraue my selfe: but I of-
fer my backe vnto the smiters, and my chekes to the
nippers. I turne not my face from shame and spitting, and
the lord god shal helpe me: Therefore shal I not be confoun-
ded. I haue hardened my face like a flint stone, for I am sure
that I shall not come to confusion. he is at hand that iusti-
fieth me, who wil then goe to lawe with me: Let vs stande
one agaynst an other: if there be any that will reason with
me, let hym come here forth vnto me. Beholde, the Lord
God standeth by me, what is he then that can condemne
me: loe, they shall be all lyke as an olde cloth, the moth shall
eate them vp. Therefore, whoso feareth the Lord among
you, let him heare the voyce of hys seruante. whoso wal-
keth in darkenes, and no lighte shyneth vpon hym, let hym
put his trust in the name of the Lord, and holde him by his
God: but take hede, ye al kinde a fyre of the wrath of God,
and steare vp the coales: walke on in the glystryng of your
owne fyer, and in the coales that ye haue kyndled. Thys
cummeth vnto you from my hande, namelye that ye shall
sleepe in sorowe.

The Gospel.



And anone in the dayning, the hye priestes held ^{Mat. 26.}
a counsel with the Elders and the Scribes, and
the whole congregacion, and bounde Iesus, and
led him away, and deliuered him to Pilate. And
Pilate asked hym: art thou the kyng of the Je-
wes: and he answered & sayd vnto him: thou sayst it. And
the hye Priestes accused him of many thynges. So Pilate
asked hym agayne, saying: answereste thou nothyng:
Beholde howe many thynges they laye vnto thy charge.
Iesus

At the Communion.

Jesus yet answered nothing, so that Pilate merueiled. At that feast Pilate did deliuer vnto them a prisoner, whomsoever they would desyre. And there was one that was named Barrabas, which lay bound with them that made insurrection: he had committed murther. And the people called vnto him, and began to desyre him, that he would doe according as he had euer done vnto them. Pilate answered them, saying: will ye that I let looce vnto you the king of the Jewes? For he knewe that the hye priestes had deliuered him of enuie. But the hye priestes moued the people that he should rather deliuer Barrabas vnto them. Pilate answered agayne, and sayde vnto them: what will ye that I then doe vnto him, whome ye call the king of the Jewes? And they cryed again, crucifye him. Pilate said vnto them: what euil hath he done? And they cried the more feruently, crucifye hym. And so Pilate willing to content the people, lette looce Barrabas vnto them, and deliuered by Jesus (whē he had scourged him) for to be crucified. And the soldiers led hym away into the common hall, and called together the whole multytude, & they clothed hym with purple, and they platted a croune of thornes and crowned hym withall, and began to salute him: haile king of the Jewes. And they smote him on the head with a reede, and did spyt vpon hym, and bowed theyr knees and wurshypped hym. And when they had mocked hym, they tooke the purple of him, and put hys owne clothes on hym, and led hym out to crucifye him. And they compelled one that passed by called Simon of Cirene (the father of Alexander and Rufus) whiche came out of the fielde, to beare his crosse. And they brought him to a place named Golgotha (whiche, if a man interprete it, is the place of dead mennes sculles) and they gaue him to drinke, wine mingled with mirrhe, but he receiued it not. And when they had crucified hym, they parted his garmentes, castyng lottes vpon them what euery man shoulde take. And it was about the thyrde houre, and they crucified him. And the tytle of his cause was written: The kyng of the Jewes. And they crucified with hym two theues: the one on hys righte hande, and the other on hys left. And the scripture was fulfilled, whiche sayeth: he was counted among the wicked. And they that wente by, rayled on him

on him, wagging their heades, and saying: A wretch, thou that destroyest the temple and buildest it agayne in three dayes: saue thy selfe and come downe fro the crosse. Lyke-
 wyle also mocked him the hye priestes among themselves with the Scribes, and sayed: he saued other men, himselfe he cannot saue. Let Christ the kyng of Israell descend now from the crosse, that we may see and beleue. And they that were crucified with him, checked him also. And when the sixt houre was come, darkenes arose ouer all the earth, vntill the ninth houre. And at the ninth houre Jesus cryed with a loude voyce, saying: Eloy, Eloy, lamasabathany: whiche is (if one interprete it) my God, my God, why hast thou forsaken me: And some of them that stode by, when they heard that, sayed: beholde, he calleth for Helias. And one ranne & fylled a sponge full of vineger, and put it on a reede, & gaue hym to drincke, saying: let hym alone, let vs see whether Helias will come and take hym downe. But Jesus cryed with a loude voyce, and gaue vp the gost. And the bayle of the temple rente in. ij. peces, from the top to the bottom. And when the Centurion (which stode before him) sawe that he so cryed, and gaue vp the gost, he sayde: cruely this man was the sonne of God. There were also women a good waye of, beholdyng hym: among whom was Mary Magdalene, and Mary the mother of James the litle, and of Ioses, & Mary Salome (whiche also when he was in Galile had folowed hym, and ministred vnto hym) and many other women, whiche came by with hym to Ierusalē. And now when the euen was come (because it was the day of preparyng that goeth before the Sabbath) Ioseph of the citie of Aramathia, a noble counsailour, whiche also looked for the kingdome of God, came and went in boldely vnto Pilate, and begged of him the body of Iesu. And Pilate meruelled that he was already dead, and called vnto hym the Centurion, and asked of hym, whether he had been any while dead. And when he knewe the trueth of the Centurion, he gaue the body to Ioseph. And he bought a linnen clothe, and toke hym downe, and wrapped him in the linnen clothe, and layed him in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Ioses behelde where he was layde.

Wednesday before Easter.

At the Communion.

The Epistle.

Heb. ix.



Here as is a testamēt, there must also (of necessity) be the death of him that maketh the testamēt. For the testament taketh authoritie when men are dead: for it is yet of no value, as long as he that maketh the testamēt is aliue: for which cause also, neyther the first testament was ordayned without blood. For when Moyses had declared all the commandemente to all the people, according to the lawe, he tooke the blood of calves, and of Goates, with water and purple wolfe, and ylope, and sprinkled both the booke & all the people, saying: this is the blood of the testamente, whiche God hath appointed vnto you. Moreouer he sprinkled the tabernacle with blood also, and all the ministring vessels. And almost all thinges are by the lawe, purged with blood, and without shedding of blood is no remission. It is nede then, that the similitudes of heauenly thinges be purified with suche thinges: but that the heauenly thinges themselves, be purified with better sacrifices then are those. For Christe is not entred into the holy places that are made with handes (whiche are similitudes of true thinges) but is entred into very heauen, for to appeare nowe in the sight of God for vs: not to offer himselfe often, as the hye priest entreteth into the holy place euery yere with straunge blood: for then must he haue often suffred sence the worlde began. But nowe in the end of the world hath he appeared once, to put sinne to flight by the offering vp of himself. And as it is appointed vnto all men that they shall once dye, and then cometh the iudgement: euen so Christ was once offered to take away the sinnes of many, and vnto them that looke for him, shall he appeare agayne without synne, vnto saluacion.

The Gospel.

Luk. XXII.



The feast of swete bread drewe nye, whiche is called Easter, and the hye priestes & Scribes sought howe they might kill hym, for they feared the people.

ple. Then entred Sathā into Judas whose surname was Iscariot (whiche was of the numbꝛe of the. xii.) and he went his waye and comuned with the hye priestes and officers, howe he might betray hym vnto them. And they were glad, and promised to geue hym money. And he consented, and sought oportunitie to betraye hym vnto them, whē the people were away. Then came the daye of swete breade, when of necessitie passeouer must be offred. And he sent Peter and John, saying: goe & prepare vs the passeouer, that we maye eat. They sayed vnto him: where wilt thou that we prepare? And he sayed vnto them: beholde, when ye entre into the cite, there shall a manne meete you bearing a pitcher of water, hym folowe into the same house that he entreth in, and ye shall saye vnto the good man of the house: the maister sayeth vnto thee: where is the guest chambꝛe where I shall eat the passeouer with my disciples? And he shall shewe you a great parlour paved: there make ready. And they wente and founde as he had sayed vnto them, and they made ready the passeouer. And when the houre was come, he sate downe, and the. xii. Apostles with him. And he sayd vnto them: I haue inwardly desired to eat this passeouer with you, before that I suffre. For I saye vnto you: hencefurth I will not eat of it any moze, vntill it be fulfilled in the kingdome of God. And he tooke the cup, and gaue thanks, and sayd: Take this, and deuide it among you. For I say vnto you: I will not drinke of the fruite of the vine, vntill the kingdome of God come. And he toke bread, & when he had geue thanks, he brake it, and gaue vnto them, saying: This is my body, which is genen for you: This do in the remembraunce of me. Lyke wyse also when he had supped, he tooke the cuppe, saying: This cup is the newe testamente in my bloude, whiche is shed for you. Yet beholde, the hande of him that betrayeth me, is with me on the table. And truly the sonne of manne goeth as it is appointed: but woe vnto that manne, by whom he is betrayed. And they began to enquire among themselves, whiche of them it was that should do it. And there was a strife among them, whiche of them shoulde seme to be greatest. And he sayde vnto them: the kinges of nations reigne ouer them, & they that haue authoritie vpon them, are called gracious Lordes: but ye shall not be so.

Wednesday before Easter.

But he that is greatest among you, shalbe as the yonger, and he that is chiefe, shalbe as he that doth minister. For whether is greater he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you, as he that ministrereth. Ye are they which haue bydden with me in my temptacions. And I appointe vnto you a kyngdome, as my father hath appointed to me, that ye may eate and drinke at my table in my kyngdome, and sit on seates, iudgeyng the. xii. tribes of Israel. And the Lorde sayd: Simon, Simon behold, Sathan hath desired to sift you, as it were wheat: But I haue prayed for thee, that thy fayth fayle not. And whē thou art conuerted, strength thy brethren. And he sayd vnto hym: Lorde I am ready to go with thee into prison, and to death. And he sayd: I tell thee Peter, the Cocke shall not krowe this daye, tyll thou haue thise denied that thou knowest me. And he sayde vnto them: when I set you without wallet, and scrip, and shoes, lacked ye any thing? And they sayd, no. Then sayd he vnto them: but now he that hath a wallet, let hym take it by, and likewise his scrip. And he that hath no sword, let hym sell his coate and bye one. For I say vnto you, that yet the same which is written, must be perfourmed in me: euen among the wicked was he reputed: For those thinges whiche are written of me haue an ende. And they sayed: Lord, behold, here are. ii. swordes: and he sayd vnto them: it is ynough. And he came out, and wēt (as he was wont) to Mount Oliuete. And the disciples folowed hym. And when he came to the place, he sayde vnto them: pray, lest ye fall into temptation. And he gate hymselfe from them about a stones cast, and kneled downe and prayed, saying: Father yf thou wilt, remoue this cup from me: Neuerthelesse, not my will, but thyne be fulfilled. And there appeared an Aungel vnto him from heauen, comfortyng hym. And he was in an agony and prayed the longer: and hys sweate was lyke droppes of bloud, tricklyng downe to the ground. And whē he arose from prayer, and was come to his disciples, he founde them slepyng for heauinesse, and he sayed vnto them: why slepe ye? Ryse and praye, lest ye fall into temptation. whyle he yet spake, behold, there came a companie, and he that was called Judas, one of the. xii. went

went before the, and preased nye vnto Iesus, to kisse hym. But Iesus sayd vnto him: Judas, betrayest thou the sonne of man with a kisse: when they whiche were about hym sawe what would folow, they sayde vnto him: Lord, shall we smyte with the sweorde: And one of them smote a seruant of the hye priest, and stroke of his ryght eare. Iesus answered and sayd: suffre ye thus farre forth. And when he touched his eare, he healed hym. Then Iesus sayd vnto the hye priestes, and rulers of the temple, and the elders, whiche were come to him: Ye be come out as vnto a thefe, with swordes and staues. when I was dayly with you in the temple, ye stretched forth no handes againste me: but this is euen your very houre, and the power of darkenes. Then toke they hym & led hym, & brought hym to the hye priestes house. But Peter folowed a farre of. And when they had kindled a fyre in the middes of the palace, and were sette downe together, Peter also sate downe among them. But when one of the wenches behelde hym, as he sate by the fyre (and looked vpon hym) she sayed: this same felow was also with him. And he denied him, saying: woman, I knowe hym not. And after a litle whyle, another saw him, and sayd: thou art also of them. And Peter sayd: man, I am not. And about the space of an houre after, another affirmed, saying: verely, this felowe was with hym also, for he is of Galile. And Peter sayed: man, I wot not what thou sayest. And immediatly whyle he yet spake, the Cocke krew. And the Lorde turned backe and looked vpon Peter. And Peter remembred the worde of the Lord, howe he had sayed vnto him: before the Cocke krowe, thou shalt deny me thryse: and Peter went out and wept bitterly. And the men that tooke Iesus mocked hym, and smote hym: and when they had blindfolded him, they stroke hym on the face, and asked hym, saying: Areade, who is it that smote thee: And many other thynges despitefully sayde they against hym. And assone as it was daye, the Elders of the people, and the hye priestes and Scribes, came together, and led hym into theyr counsell, saying: Art thou very Christe: tell vs. And he sayed vnto them: yf I tell you ye will not beleue me, and yf I aske you, you will not aunswere me, nor let me goe: hereafter shall the sonne of man sit on the right hande of the power of God.

Thursdave before Easter.

Then sayed they all : Art thou then the sonne of God : he sayde : Ye saye that I am. And they sayed : what nede we of any further witnes : for we oure selues haue heard of his owne mouth.

¶ At Euēsong . The first lesson. Lamenta. i. vnto the ende.

¶ Thursdave before Easter.

¶ At Mattins. The first Lesson. Lamenta. ii. vnto the ende.
The Epistle.

I. Cor. xi.



This I warne you of, and commende not, that ye come not together after a better maner, but after a worse. For first of all, whē ye come together in the congregaciō, I heare that there is discension among you, and I partly beleue it. For there must be sectes among you, that they whiche are perfect amōg you, may be knowen. When ye come together therfore into one place, the Lordes supper cannot be eaten, for euery man beginneth afore to eate his owne supper. And one is hungry, & another is drunken. Haue ye not houses to eate and drynke in: despise ye the congregation of God, and shame them that haue not: what shall I saye vnto you: shall I prayse you: In this I prayse you not. That whiche I deliuered vnto you, I receyued of the Lorde. For the Lorde Iesus, thesame night in whiche he was betrayed, tooke bread, and when he had geuen thanks, he brake it, & sayd: Take ye & eate, this is my body, whiche is broken for you. This doe ye in the remembraunce of me. After thesame maner also, he toke the cup when supper was done, saying: this cup is the newe testament in my blood. This doce, as oft as ye drinke it, in remembraunce of me. For as often as ye shall eate this bread, and drinke this cuppe, ye shall shewe the Lordes death tyll he come. wherfore, whosoever shall eate of this bread, or drinke of the cuppe of the Lorde vnworthely, shall be gilty of the bodye and blood of the Lorde. But let a man examin himselfe, and so let hym eate of the bread, and drinke of the cup. For he that eateth and drynketh vnworthely, eateth and drynketh his owne damnacion, because he maketh no difference of the Lordes bodye.

body. For this cause many are weake & sicke among you, and many slepe. For if we had iudged our selves: we should not haue been iudged. But when we are iudged of the Lorde, we are chastened, that we should not be damned with the worlde. wherfore my brethren, when ye come together to eate, tary one for an other. If any man hongre, let him eate at home, that ye come not together vnto condemnation. Other thinges will I set in orde when I come.

The Gospell.

The whole multitude of them arose, and led hym Luc. XXII. vnto Pylate. And they began to accuse hym, saying: we found this felowe peruerting the people, and forbydding to paye tribute to Cesar: saying that he is Christ a kyng. And Pylate apposed him, saying: art thou the king of the Jewes: he answered hym and sayed: thou sayest it. Then sayed Pylate to the hye priestes and to the people: I fynd no fault in this mā. And they were the more fierce, saying: he moueth the people, teaching throughout all Iury, and began at Galile, euen to this place. when Pylate heard mencion of Galile, he asked whether the man were of Galile. And assone as he knewe that he belonged vnto Herodes iurisdiction, he sente hym to Herode, which was also at Ierusalē at that time. And when herode saw Iesus, he was exceding glad, for he was desyrus to see hym of a long season, because he had heard many thinges of him, & he trusted to haue seen some miracle done by him. Then he questioned with hym many wordes. But he answered him nothing. The hye priestes and Scribes stode furth & accused hym straightly. And Herode with his men of warre, despised him. And when he had mocked hym, he arayed hym in whyte clothyng, and sent hym again to Pylate. And thesame daye Pylate and Herode were made frendes together. For before they were at variaunce. And Pylate called together the hye priestes, and the rulers, and the people, and layd vnto them: ye haue brought this man vnto me, as one that peruerteth the people: and behold, I examine him before you, and finde no fante in this man of chole thynges wherof ye accuse hym, no nor yet Herode: For I sent you vnto him, and loe, nothing worthy of death

Thursday before Easter.

is done vnto him: I will therfore chasten hym, and let hym looce. For of necessitie he must haue let one looce vnto them at that feast. And all the people cryed atonce, saying: awaye with hym, and deliuer vs Barrabas: (whiche for a certaine insurreccion made in the citie, and for a murther, was cast in prison.) Pilate spake agayne vnto the, willing to let Jesus looce. But they cryed, saying: crucifye him, crucifye him. He sayed vnto them the thirde time: what euill hath he done: I finde no cause of death in him: I wyl therfore chasten him, and let hym go. And they cryed with loude voyces, requiring that he myght be crucified. And the voyces of them and of the hye priestes preuailed. And Pilate gaue sentence that it should be as they required, and he let looce vnto them him, that (for insurreccion and murther) was cast into prison, whom they had desired: & he deliuered to them Jesus, to do with hym what they would. And as they led hym awaye, they caught one Symon of Ciren comming out of the field: and on hym layde they the crosse, that he myght beare it after Jesus. And there folowed him a great company of people, and of women, which bewailed and lamented him. But Jesus turned backe vnto them, and sayed: ye daughters of Jerusalem, wepe not for me: but wepe for your selves and for your children. For behold, the dayes will come, in the whiche they shall saye: happy are the baren, & the wombes that neuer bare, and the pappes whiche neuer gaue sucke. Then shall they begyn to say to the mountaynes, fall on vs: and to the hylles, couer vs. For if they do this in a grene tree, what shall be done in the dry: And there were two euill doers led with him to be slaine. And after that they were come to the place (whiche is called Caluarie) there they crucified hym and the euill doers, one on the right hand, and the other on the left. Then sayd Jesus: father forgue them, for they wote not what they do. And they parted his rayment and cast lottes. And the people stode and behelde. And the rulers mocked hym with them, saying: he saued other men, lette hym saue himselfe yf he be very Christe the cholen of God. The souldiers also mocked hym, and came and offred hym vinegre, and sayd: if thou be the kyng of the Jewes, saue thy selfe. And a superscription was writte ouer hym, with letters

letters of Greke, and Latin, and hebrue: This is the kyng of the Jewes. And one of the euil doers, whiche were hanged, railed on him, saying: If thou be Chyste saue thy selfe and vs: But the other answered and rebuked hym, saying: fearest thou not God, seying thou art in the same damnacion: we are righteously punished, for we receyue accordyng to our dedes: but this man hath done nothing amisse. And he sayde vnto Iesus: Lorde, remembre me when thou comest into thy kyngdome. And Iesus sayd vnto hym: verely I say vnto thee: to day shalt thou be with me in Paradise. And it was about the. vi. houre: and there was darknesse ouer all the earth, vntill the. ix. houre, and the Sonne was darkened. And the bayle of the temple did rente, euen through the middes. And when Iesus had cryed with a loude voyce, he sayed: Father, into thy handes I commend my spirite. And when he thus had sayed, he gaue vp the goste. when the Centurion sawe what had happened, he glorified God, saying: verely, this was a righteous man. And all the people that came together to that syght, and sawe the thynges whiche had happened, smote their brestes and returned. And all his acquaintaunce, and the women that folowed him from Galile, stode a farre of, beholdyng these thynges. And beholde, there was a man named Joseph a counsaylor, and he was a good man and a iust: the same had not consented to the counsayle and dede of them, whiche was of Aramathia, a citie of the Jewes, whiche same also waited for the kingdome of God: he wente vnto Pylate and begged the body of Iesus, and tooke it downe, and wrapped it in a linnen clothe, and layed it in a sepulchre that was hewen in stone, wherein neuer man before had been layde. And that daye was the preparyng of the Sabboth, and the Sabboth due on. The women that folowed after, whiche had come with hym from Galile, behelde the sepulchre, and howe his bodye was layde. And they returned, and prepared sweete Odours & oyntmentes: But rested on the Sabboth daye, accordyng to the commaundemente.

At Euenlong.

The first lesson. Lamenta. iiii. vnto the ende.

At

On good Fryday.

At Mattins.

The first lesson. Gen. xxi. vnto the ende.

The Collect.

A mightie God, we beseeche thee graciously to beholde
At this thy famely: for the whiche oure Lorde Iesus
Christe was contented to be betrayed, and geuen vp into
the handes of wicked men, and to suffer death vpon the
crosse: who liueth and reigneth. &c.

At the Communion.

Deus deus
meus. psalm.
XXii.



My God, my God (loke vpon me:) why hast thou
forsaken me, and art so farre from my health, and
from the wordes of my complainte?

O my God, I cry in the day tyme, but thou hea-
rest not: and in the night season also I take no rest.

And thou continuest holy: **O** thou worship of Israel.

Our fathers hoped in thee, they trusted in thee: and thou
diddest deliuer them.

They called vpon thee, and were helped: they put theyr
trust in thee, and were not confounded.

But as for me, I am a worne and no manne: a verie
skorne of men, and the out cast of the people.

All they that see me, laugh me to skorne: they shote out
their lippes, and shake the head, saying.

He trusted in God that he woulde deliuer hym: let hym
deliuer him if he will haue him.

But thou arte he that tooke me out of my mothers
wombe: thou waste my hope when I hanged yet vpon my
mothers brestes.

I haue been left vnto thee ever sence I was borne: thou
art my God euen from my mothers wombe.

O goe not from me, for trouble is here at hande: and
there is none to helpe me.

Many Oxen are come about me: fatte Bulles of Basan
close me in on euery syde.

They

They gape vpon me with their mouthes: as it were a rampyng and roaryng Lyon.

I am powred out like water, and all my bones are out of ioynte: my hearte also in the middest of my body, is euen lyke melting ware.

My strength is dried vp like a potsherd, & my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

For (many) dogges are come about me: and the coulsatte of the wicked lay siege against me.

They pearced my haides and my fete: I may tell all my bones, they stande staring and loking vpon me.

They part my garments among them: and cast lottes vpon my vesture.

But be not thou farre from me, O Lorde: thou arte my succour, haste thee to helpe me.

Deliver my soule from the sworde: my derling from the power of the dogge.

Save me from the Lyons mouth: thou haste hearde me also from among the hornes of the Unicornes.

I wil declare thy name vnto my brethren: in the middes of the congregacion wil I prayse thee.

O praise the Lord, ye that feare him: magnifie him all ye of the sede of Jacob, and feare ye him all ye sede of Israel.

For he hath not despised nor abhorred the lowe estate of the poore: he hath not hid his face from hym, but when he called vnto hym, he heard him.

My praise is of thee in the great congregaciō: my voyces will I performe in the sight of them that feare hym.

The poore shall eate & be satiffied: they that seke after the Lorde shall praise hym, your hearte shall lue for ever.

All the endes of the world shall remembre themselves and be turned vnto the Lorde: and all the kynreds of the nations shall worshop before him.

For the kingdome is the Lordes: and he is the gouernour among the people.

All suche as be fatte vpon earth: haue eaten and worshipped.

All they that go dōwne into the dust, shall kneele before him:

On good Fryday.

him: and no man hath quickened his owne soule.

By seede shal serue hym: they shalbe counted vnto the
Lorde for a generation.

They shall come, and the heauens shall declare hys
righteousnes: vnto a people that shalbe borne, whome the
Lorde hath made.

Glory be to the father. &c.

As it was in the beginning. &c.

After the. ii. Collectes at the Communion, shalbe sayed
these. ii. Collectes folowynge.

The Collect.

Almyghty and euerlastynge God, by whose spirite the
whole body of the Churche is gouerned and sanctified:
receiue our supplications and prayers, whiche we offre be-
fore thee for all estates of men in thy holy congregacion,
that euery membre of thesame, in his vocation and mini-
sterie, may truly and godly serue thee: through our Lorde
Jesus Christe.

Mercifull God, who haste made all men, and hatest no-
thyng that thou haste made, nor wouldest the deathe
of a synner, but rather that he should be conuerted and liue:
haue mercy vpon all Jewes, Turkes, Infidels, and here-
tiques, and take from the all ignorance, hardnes of hearte,
and contempt of thy worde: And so fetche them home, bles-
sed Lorde, to thy flocke, that they may be saued among the
reimnant of the true Israelites, and be made one folde, vn-
der one shepehearde, Jesus Christ our Lorde: who lyueth
and reigneth. &c.

The Epistle.

346. X.



He lawe (whiche hath but a shadowe of good
thynges to come, and not the very fashon of
thinges themselues) can neuer with those sa-
crifices, whiche they offre yere by yere continu-
ally, make the commers therunto perfitte. For
woulde not then those sacrifices haue ceased to haue been
offred, because that the offerers once purged, shoulde haue
had nomore conscience of synnes? Neuerthelesse, in those
sacrifices is there mencion made of synnes euerye yere.
For the bloud of Oxen and of Goates cannot take awaye
synnes.

sinnes. wherfore, whē he commeth into the worlde, he say-
 eth: Sacrifice & offering thou wouldest not haue, but a bo-
 dy hast thou ordayned me. Burnt offerings also for sinne
 haste thou not allowed. Then sayd I:loe, I am here. In
 the beginnyng of the booke it is written of me, that I
 should do thy wil, O God. Aboue, when he sayth, Sacri-
 fice and offering, & burnt sacrifices, and synne offerings,
 thou wouldest not haue, neyther haste thou allowed them
 (which yet are offered by the lawe) then sayed he: loe, I am
 here to do thy will, O God: he taketh away the first to e-
 stablish the later, by the whiche will, we are made holy, e-
 uen by the offering of the body of Iesu Christ once for all.
 And euery priest is ready dayly ministryng and offeringe
 often tymes one maner of Oblacion, which can neuer take
 away synnes. But this man, after he hath offered one sa-
 crifice for sinnes, is set downe for euer on the ryghte hande
 of God, and from henceforth tarieth tyll his foes be made
 his foote stoole. For with one offering hath he made per-
 fect for euer, them that are sanctified. The holy goste him-
 self also beareth vs record, euen when he told before: This
 is the testament that I will make vnto them: After those
 dayes (sayeth the Lord) I wil put my lawes in theyr hear-
 tes, and in their myndes will I write them, & theyr synnes
 and iniquities will I remembre nomore. And where re-
 mission of these thynges is, there is nomore offering for
 sinne. Seeyng therefore brethren, that by the meanes of
 the bloud of Iesu, we haue libertie to enter into the holye
 place, by the newe and lyuing waie, whiche he hath prepa-
 red for vs, through the bayle (that is to say, by his flesh:)
 And seing also that we haue an hye priest whiche is ruler
 ouer the house of God, let vs drawe nye with a true hearte
 in a sure fayth, sprinkeled in our heartes from an euill con-
 science, and washed in our bodyes with pure water: Let
 vs kepe the profession of our hope, without waneringe (for
 he is faythfull that promised) and let vs conside one ano-
 ther, to the intent that we may prouoke vnto loue, and to
 good workes, not forsakyng the felowship that we haue
 among our selues, as the maner of some is: but let vs ex-
 horte one another, and that so muche the more, because ye
 see that the daye draweth nye.

On good Fryday.

The Gospell.

John. xviii.



When Jesus had spoken these wordes, he wēt furthe with his disciples ouer the broke Cedron, where was a garden, into the whiche he entred with his disciples. Judas also whiche betrayed hym, knewe the place: for Jesus oft times resorted thither with his disciples. Judas then after he had receyued a bende of men (and ministers of the hye priestes and Phariseis) came thither with Lanterns, and fyerbrandes, and weapons. And Jesus knowinge all thinges that should come on hym, went furth, and saied vnto them: whom seke ye? They answered hym: Jesus of Nazareth. Jesus sayeth vnto them: I am he. Judas also which betrayed him, stode with thē. Asone then as he had saied vnto them, I am he, they went backwarde, & fell to the grounde. Then asked he them agayne: whom seke ye? They sayed: Jesus of Nazareth. Jesus answered: I haue tolde you that I am he. If ye seke me therefore, let these goe they: waye: that the saying might be fulfilled whiche he spake. Of thē which thou gauest me, haue I not lost one. Then Simon Peter hauing a sworde, drew it, and smote the hye priestes seruaunt, and cut of his right eare. The seruautes name was Malchus. Therefore sayeth Jesus vnto Peter, put vp thy sweord into the sheath: Shall I not drinke of the cuppe which my father hath geuen me? Then the companye and the captayne, and the ministers of the Jewes, tooke Jesus and bound hym, and led hym awaie to Anna firste: for he was father in lawe to Cayphas, whiche was the hye prieste thesame yere. Cayphas was he that gaue counsell to the Jewes, that it was expediente that one man shoulde dye for the people. And Simon Peter folowed Jesus, and so dyd an other disciple: that disciple was knowen to the hye priest, and wente in with Jesus into the palace of the hye prieste. But Peter stode at the doore without. Then wente out that other disciple (whiche was knowen to the hye prieste) and spake to the damosell that kept the doore, and brought in Peter. Then sayde the damosell that kept the doore vnto Peter: Art not thou also one of this mannes disciples? he sayd: I am not. The seruautes and ministers stode there, whiche

which had made a fier of coales: for it was colde, and they warmed themselves. Peter also stode among them & warmed himselfe. The hye priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him: I spake openly in the worlde: I euer taught in the Synagoge, and in the tēple, whither all the Jewes haue resorted, and in secrete haue I sayed nothing: why askest thou me? Aske thē which heard me, what I saied vnto them. Beholde, they cā tell what I sayed. when he had thus spoken, one of the ministers, which stode by, smote Jesus on the face, saying: Answerest thou the hye priest so? Jesus answered hym: If I haue euill spoken, beare witnesse of the euill: But if I haue well spoken, why smitest thou me? And Annas sente hym bounde vnto Cayphas the hye priest. Symon Peter stode and warmed himself. Then sayd they vnto him: Art not thou also one of his disciples? he denyed it, & sayde: I am not. One of the seruaūtes of the hye priestes (his cousin whose eare Peter smote of) sayed vnto him: did not I see thee in the garden with hym? Peter therfore denied again: and immediatly the Cocke crewe. Then ledde they Jesus from Cayphas into the hall of iudgemente. It was in the morninge, & they themselves went not into the iudgemente hall, lest they shoulde be defiled, but that they mighte eate the Pascheouer. Pilate then went out to them, & sayd: what accusacion bringe you against this man? They answered and sayd vnto hym: If he were not an euill doer, we would not haue deliuered him vnto thee. Then sayd Pilate vnto them: take ye him and iudge him after your owne lawe. The Jewes therfore sayed vnto him: It is not lawfull for vs to put any manne to death: that the woordes of Jesus myght be fulfilled, which he spake signifying what deathe he shoulde dye. Then Pilate entred into the iudgemente hall againe, & called Jesus, and sayed vnto him: Art thou the king of the Jewes? Jesus answered: sayeste thou that of thy selfe, or did other tel it thee of me? Pilate answered: am I a Jewe? Thine owne nacion, & hye priestes haue deliuered thee vnto me: what haste thou done? Jesus answered: my kyngdome is not of this worlde: yf my kyngdome were of this worlde, then would my ministers surely fight, that I shoulde not be deliuered to the Jewes: but nowe is my kyngdome not from hence. Pilate therefore sayed vnto

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vnto hym: Art thou a kynge then: Jesus answered: thou sayest that I am a kinge. For this cause was I borne, & for this cause came I into the world, that I should beare witness vnto the trueth. And all that are of the trueth, heare my voyce. Pilate sayed vnto hym: what thyng is trueth? And when he had said this, he wente out againe vnto the Jewes, & sayeth vnto them: I finde in him no cause at all. Ye haue a custome that I shoulde deliuer you one loce at Easter: wil ye that I loce vnto you the king of the Jewes? The cried they al again, saying: Not hym, but Barrabas: thesame Barrabas was a murtherer. Then Pilate toke Jesus therfore, & scourged him. And the souldiers wounde a croune of thornes, & put it on his heade. And they dyd on him a purple garmente, & came vnto him and sayed: hayle king of the Jewes: and they smote hym on the face. Pilate went furth againe, and said vnto them: beholde, I brynge him furth to you, that ye may know that I finde no faulte in him. The came Jesus furth, wearing a croune of thorne, and a robe of purple. And he saith vnto them: beholde the man. when the hye priestes therfore and ministers sawe hym, they cryed, saying: crucifie hym, crucifie hym. Pilate sayth vnto them: take ye hym & crucifie him, for I finde no cause in him. The Jewes aunswered him: we haue a lawe, and by our lawe he ought to die, because he made himselfe the sonne of God. when Pilate heard that saying, he was the more afraied, & went againe into the iudgeinēt hall, and sayeth vnto Jesus: whence art thou? But Jesus gaue him none answer. The said Pilate vnto him: Speakest thou not vnto me: knowest thou not that I haue power to crucifie thee, and haue power to looce thee? Jesus answered: Thou couldest haue no power at all agaynste me, excepte it were geue thee fro aboue: Therfore he that deliuered me vnto thee, hath the more sinne: And from thencefurth soughte Pilate meanes to looce hym: but the Jewes cryed, sayinge: yf thou let hym goe, thou art not Cesars frende: for whosoener maketh himselfe a kynge, is agaynste Cesar. when Pilate heard that saying, he broughte Jesus furth, and late downe to geue sentence in a place that is called the Pavement, but in the hebrue tong Gabbatha. It was the preparinge day of Easter, about the .vi. houre. And he sayeth vnto the Jewes: beholde youre kyng.

They

They cryed, saying: awaye with hym, awaye with hym: crucify hym. Pilate sayeth vnto them: Shall I crucify your kyng? The hye priestes answered: we haue no king but Cesar. Then deliuered he him vnto the to be crucified. And they toke Jesus and ledde hym awaye. And he beare his crosse, and wente furthe into a place whiche is called the place of dead mennes sculles: but in hebrue, golgotha: where they crucified hym, and two other with hym: on either side one, and Jesus in the myddest. And Pilate wrot a title and put it on the crosse. The wytyng was, Jesus of Nazareth kyng of the Jewes. This title read many of the Jewes: for the place where Jesus was crucified, was nie to the citie. And it was wryten in hebrue, Greke, and Latin. Then saied the hye priestes of the Jewes to Pilate: wryte not kyng of the Jewes, but that he sayed I am kyng of the Jewes. Pilate answered: what I haue wrytten, that haue I wrytten. The souldiers, when thei had crucified Jesus, toke hys garmentes and made .iiii. partes, to euerie souldier a parte, and also his coate. The coate was without seme, wrought vpon throughout. They sayed therfore among themselves: let vs not deuide it, but cast lottes for it, who shall haue it. That the scripture might be fulfilled saying: They haue parted my rayment among them, and for my coate dyd they cast lottes. And the souldiours dyd suche thynges in dede. There stode by the crosse of Jesus hys mother and hys mothers syster, Mary the wyfe of Cleophas, and Mary Magdalene. When Jesus therfore sawe hys mother, and the disciple standynge, whome he loued, he saith vnto his mother: woman, behold thy sone. Then sayd he to the disciple: beholde thy mother. And fro that houre the disciple toke her for his owne.

After these thynges, Jesus knowing that all thynges were now performed, that the scripture might be fulfilled, he saith: I thirst. So there stode a vessel by full of vineger: therefore they filled a sponge with vineger, and wounde it about with flope, and putte it to his mouth. As sone as Jesus then receyued of the vineger, he sayed: It is finished, and bowed his head and gaue vp the goste. The Jewes therefore, because it was the preparing of the Sabbothe, that the bodyes shoulde not remayne vpon the Crosse on the Sabboth day (for that Sabboth day, was an hie day)

At the Communion.

besought Pilate that their legges myght be broken, and that they myght be taken downe. The came the souldiers and brake the legges of the firste, and of the other whiche was crucified with hym. But when they came to Jesus, and sawe that he was deade already, they brake not hys legges: but one of the souldiours with a speare thrust him into the side, & forthwith came there out bloud and water. And he that sawe it bare recorde, and hys recorde is true. And he knoweth that he sayeth true, that ye myght beleue also. For these thinges were done that the scripture should be fulfilled: ye shall not breake a bone of hym.

And agayne an other scripture saith: they shall loke vpon him whom they haue pearced. After this, Ioseph of Aramathia (whiche was a disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that he myght take downe the bodye of Jesus. And Pilate gaue him lycence: he came therfore and tooke the bodye of Jesus. And there came also Nicodemus (whiche at the beginning came to Jesus by nyght) and brought of myre and Aloes mingled together, about an hundreth pounce weyght. Then tooke they the bodye of Iesu, and wounde it in linnen clothes with the odours, as the maner of the Jewes is to burye. And in the place where he was crucified, there was a garden, and in the garden a newe Sepulchre, wherein was neuer man layd: There layed they Jesus therefore, because of the preparynge of the Sabbothe of the Jewes, for the Sepulchre was nye at hande.

At Euen-song.

The first lesson. *Isai. Liii. Vnto the ende.*

Easter Euen.

At Mattyns.

The first lesson. *Lamenta. llii. v. Vnto the ende.*

At the Communion.

O Lorde



O Lorde God of my saluacion, I haue cryed daye and nyght before thee: **O** let my prayer enter into thy presence, incline thyne eare vnto my calling. Domine deus
salutis. psal.
lxxxv. ii.

For my soule is full of trouble: and my lyfe draweth nye vnto hell.

I am counted as one of them that goe downe vnto the pytte: and I haue bene euen as a manne that hath no strength.

Free among the dead, lyke vnto them that bee wounded and lye in the graue, whiche be out of remembraunce: and are cut awaye from thy hande.

Thou haste layed me in the lowest pytte, in a place of darckenes: and in the depe.

Thyne indignation lyeth harde vpon me: and thou hast vered me with all thy stormes.

Thou hast put awaye myne acquayntaunce far from me: and made me to be abhorred of them.

I am so faste in prison: that I cannot gette forth.

My syght fayleth for very trouble: lord I haue called daye vpon thee, I haue stretched out my handes vnto thee.

Doeste thou shewe wonders among the dead: or shall the dead rise vp agayne and prayse thee?

Shall thy louing kindnes be shewed in the graue: or thy faythfulnesse in destruction.

Shall thy wonderous workes be knowne in the darke: and thy righteousnes in the lande where all thynges are forgotten?

Vnto thee haue I cryed, **O** Lorde: and earlye shall my prayer come before thee.

Lord, why abhorrest thou my soule: and hidest thou thy face from me?

I am in misery, and like vnto hym that is at the poynte to dye: (euen from my youth vpp) thy terrours haue I suffered with a troubled mynde.

Thy wrathfull displeasure goeth ouer me: and the feare of thee, hath vndone me.

They came rounde aboute me dayelye lyke water: and compassed me together on euery syde.

My louers and frendes hast thou put awaye from me: and hyd myne acquayntaunce out of my syght.

At the Communion.

Glorie be to the father, and to the sonne: and to the holy
Ghospite.

As it was in the beginning, is now, and ever shalbe:
worlde without ende. Amen.

The Epistle.

i. Pet. iii.

IT is better (if the will of God be so) that ye suffre
for well doing then for evil doing. For as much as
Christ hath once suffered for sinnes, the iust for the
vniust, to bring vs to God: and was kyled as pertayning
to the flesh, but was quickened in the spirite. In which spi-
rite he also went and preached to the spirites that were in
pison, whiche some tyme had been disobedient, when the
long suffering of God was once looked for in the dayes of
Noe, whyle the arke was a preparing: wherein a few, that
is to saye, eyght soules were saued by the water, lyke as
Baptisme also now saueth vs: not the putting awaye
of the fylthe of the flesh, but in that a good conscience con-
senteth to God by the resurrection of Iesus Christ, whiche
is on the right hande of God: and is gone into heauen:
Angels, powers, and might, subdued vnto hym.

The Gospel.

Mat. xxvii.



When the eue was come, there came a riche
ma of Aramathia named Ioseph, whiche
also was Iesus disciple. He wente vnto
pilate & begged the body of Iesus. Then
pilate comaunded the body to be deliuered.
And whē Ioseph had taken the bodye, he
wrapped it in a cleane linnen clothe, & layed it in his newe
Tōbe, which he had hewen out euen in the rocke, & rolled
a greate stone to the doore of the Sepulchre, and departed.
And there was Mary Magdalene, and the other Mary
syttynge ouer agaynst the Sepulchre. The nexte daye that
folowed the daye of preparing, the high priestes and pha-
riseis came together vnto pilate, saying: Sir, we remem-
ber that this deceyuer sayed while he was yet aliue: After
iii. dayes I will rise againe: Commaunde therfore that the
Sepulchre bee made sure vntyll the thirde daye, lest hys
disciples

disciples come and steale him awaye, and saye vnto the people, he is risen from the dead: and the last erreure shall be worse then the first. Pylate sayed vnto them: ye haue the watche, goe your waye, make it as sure as ye can. So they wente and made the Sepulchre sure with the watche menne, and sealed the stone.

Easter daye.

In the moꝛnyng afore mattyns, the people being assembled in the church: these Anthems shalbe fyrst solemnely song, or, sayed.

Chryste rising agayne from the dead, nowe dieth not. Deathe from hence furth hath no power vpon hym. For in that he dyed, he dyed but once to put awaye sinne: but in that he liueth he liueth vnto God. And so lyke wyse, counte youre selues dead vnto synne, but lyuyng vnto God in Christe Iesus our Lord. Alleluya Alleluya.

Christe is risen agayne, the fyrste fruytes of them that slepe: for seying that by man came deathe, by manne also cometh the resurrection of the dead: For as by Adam all men do dye, so by Christe all menne shalbe restored to lyfe. Alleluya.

The Priest.

Shewe forth to all nations the glory of God.

The Answer.

And among all people his wonderful workes.

Let vs praye.

God, who for our redemption diddest geue thine onely begotten sonne to the death of the crosse: & by hys glorious resurrection hast deliuered vs from the power of our enemye: Graunte vs so to dye dayly from sinne, that we may euermore lue with him in the ioye of his resurrection: through the same Christ our Lorde. Amen.

G. iii.

Proper

Easter day.

Proper psalmes and lessons.

At mattins.

psal. ii.

psal. lvi.

psal. cxi.

The first lesson. Exo. xii. vnto the ende.

The seconde lesson. Roma. vi. vnto the ende.

At the firste Communion.

Conserua me
domine.
psal. xvi.



Reserue me, O God: for in thee haue I put my trust.

O my soule, thou hast saied vnto the Lorde: thou art my God, my goodes are nothing vnto thee.

All my dellyght is vpon the Sainctes that are in the yearth: and vpon suche as excell in vertue.

But they that runne after an other God: shall haue great trouble.

Their dryncke offeringes of bloude wyll not I offer: neither make mencion of their names within my lypes.

The Lorde himselte is the porcion of myne inheritaunce, and of my Cuppe: thou shalt mayntayne my lotte.

The lotte is fallen vnto me in a fayre grounde: yea, I haue a goodly heritage.

I wyll thanke the Lorde for geuing me warning: my reynes also chasten me in the night season.

I haue sette God alwayes before me: for he is on my right hand, therefore I shall not fall.

wherefore my hearte was glad, and my glory reioysed: my fleshe also shall rest in hope.

For why: thou shalt not leaue my soule in helle: neither shalt thou suffre thy holy one to see corruption.

Thou shalt shewe me the pathe of life: in thy presence is the fulnes of ioye, and at thy right hand there is pleasure for euermore.

Glorie be to the father and to the sonne: and to. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.



Almightie God, which through thy onely begotten sonne Iesus Christ, hast overcome death, & opened vnto vs the gate of euerlastyng life: we humbly beseeche

beseethe thee, that as by thy speciall grace, preuentynge vs, thou doest put in our mindes good desires: so by thy continuall helpe, we may bring thesame to good effect, thorough Iesus Christ our Lord: who liueth and reigneth. &c.

The Epistle.

If ye be risen againe with Christe, seeke those thynges whiche are aboue, where Christ sitteth on the right hande of God. Set your affection on heauenly thinges and not on yearthly thynges. For ye are deade, and your lyfe is hyd with Christ in God. When soeuer Christ (whiche is our lyfe) shall shewe hymself, then shall ye also appeare with hym in glory. Mortifye therefore your earthly membres, fornicacion, vncleannesse, vn-naturall luste, euill concupiscence, and couetousnes, which is wurshippyng of Idolles: for whiche thynges sake, the wrathe of God bleseth to come on the disobedient chyldren, among whom ye walked sometyne when ye lyued in them. Coloss. iii.

The Gospel.

The first day of the Sabbothes came Mari magdalene early (when it was yet darcke) vnto the Sepulchre, and sawe the stone taken away fro the graue. Then she ranne and came to Symon Peter, and to the other disciple whom Iesus loued and saith vnto them: they haue taken awaye the lord out of the graue, and we cannot tell where they haue laied him. Peter therfore went forth and that other disciple and came vnto the Sepulchre. They ranne both together, and the other disciple did out runne Peter, and came fyrste to the Sepulchre. And when he had stowped down, he saw the linnen clothes lyng, yet wente he not in. Then came Simon Peter folowynge hym, and wente into the Sepulchre and sawe the linnen clothes lye, and the napkyn that was about his head, not lyng with the linnen clothes, but wrapped together in a place by it selfe. Then wente in also the other disciple whiche came fyrste to the sepulchre, and he John. xx.

G. iiii.

Easter day.

he sawe and beleued. For as yet they knewe not the scripture that he shoulde rise agayne from death. Then the disciples went away again vnto their owne home.

At the second Communion.

Domine
quid multi-
plicati. psal
lii.



Orde, howe are they encreased that trouble me: many are they that rise against me.

Many one there be that saye of my soule: there is no helpe for hym in his God.

But thou, O Lord, art my defender: thou art my worship, & the lifter vp of my heade.

I did call vpon the Lorde with my voice: and he heard me out of his holy hill.

I laied me doune and slept: & rose vp again, for the Lord sustained me.

I will not be afraied for temme thousandes of the people: that haue set themselves against me round about.

Up Lorde and helpe me, O my God: for thou smyttest all myne enemies vpon the cheke bone, thou haste broken the teeth of the vngodly.

Saluacion belongeth vnto the Lorde: and thy blessing is vpon thy people,

Glory bee to the father, and the sonne; and to the holye ghost.

As it was in the beginnyng, is nowe, and euer shall be: world without end. Amen.

The Collect.



Almightie father, whiche hast geuen thy onely sonne to dye for our synnes, and to rylse agayne for our iustification: Graunt vs so to put away the leauen of malice and wickednesse, that we may alway serue the in purenesse of luyng and trueth, through Iesus Christ our Lord.

The Epistle.

i. Cor. V



Now ye not that a litle leauen sowreth the whole lompe of dowe: Pourge therefore the olde leauen, that ye maye be newe dowe, as ye are swete bread.

For

At the communion.

Fol. lxxi.

For Christ our pascouer is offered vpon for vs. Therefore let vs kepe holye daye, not with olde leauen, neither with the leauen of maliciouſnes and wickednes: but with the ſwete breade of purenes and trueth.

The Goſpell.



When the Sabbath was paſt, Mary Magdalene, and Mary Iacoby, and Salome, bought ſwete odoures, that they myghte come, and anoynt hym. And early in the mornynge, the firſt day of the Sabbath, they came vnto the Sepulchre when the ſunne was riſen. And they ſayed among them ſelues: who ſhall rolle vs away the ſtone from the doore of the Sepulchre? And when they looked, they ſawe howe that the ſtone was rolled away, for it was a very great one. And they went into the Sepulchre, and ſawe a younge man ſittynge on the right ſide, clothed in a longe white garmente, and they were afrayed. And he ſayed vnto them: be not afrayed, ye ſeke Jeſus of Nazareth whiche was crucified. He is riſen he is not here: Beholde the place where they had put hym. But goe your waye and tell his diſciples, and Peter, that he goeth before you into Galile, there ſhall you ſee hym, as he ſayed vnto you. And they went out quickly and fledde from the Sepulchre for they trembled, and were amaſed, neyther ſayed they any thyng to any manne, for they were afrayed.

Mat. xxv.

At Euenſong.

Proper Pſalmes and leſſons.

Pſalm. cxiii.

Pſalm. cxiii.

Pſalm. cxviii.

The. ii. leſſon. Act. ii. vnto the ende.

Mondaye in Eaſter weke.

At Mattyns.

The ſeconde leſſon. Mat. xxviii. vnto the ende.

At the Communion.

My

Monday in Easter weke.

Monne deo
subiecta.
Psalm. lxxi.



Y soule truely waiteth still vpon god: for of hym commeth my saluacion.

He verely is my strength & my saluacion: he is my defence, so that I shal not gretly fal.

Howe long will ye imagine mischyeffe against euery man: ye shalbe slaine al the sort of you, yea, as a totterynge wal shal ye be, and like a broken hedge.

Their deuice is onely howe to put him out whom God will exalte: their delyte is in lyes, they geue good woordes with their mouth, but curse with their hearte.

Neuerthelesse, my soule, wayte thou still vpon God: for my hope is in him.

He truely is my strength and my saluacion: he is my defence, so that I shall not fall.

In god is my helth and my glory: the rocke of my might, and in God is my trust.

Put your trust in hym alway, ye people: powre oute your heartes before him, for God is our hope.

As for the children of men, they are but vaine, the children of men are deceiptfull: vpon the weightes, they are altogether lighter then vanitie it selfe.

Trust not in wrong & robbery, geue not your selves vnto vanitie: if riches entcrease, set not your heart vpon them.

God spake once and twise: I haue also heard the same, that power belongeth vnto God.

And that thou Lorde art mercifull: for thou rewardest euery man accordyng to his worke.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c.

The Collect.



Almightie God, whiche through thy onely begotten sone Jesus Christ, hast overcome death, and opened vnto vs the gate of euerlasting life: we humbly beseeche thee, that as by thy specyall grace, preuentynge vs, thou dost put in our mindes good desires: so by thy continuall helpe, we may bring thesame to good effect, through Jesus Christ our lorde: who liueth and reigneth. &c.

The

The Epistle.

Peter opened his mouth, and sayd: of a trouth I Actes. x.
 perceyue that there is no respecte of persons with
 God: but in all people, he that feareth hym and
 woorketh righteousnes, is accepted with hym. Ye knowe
 the preaching that God sente vnto the children of Isracell,
 preaching peace by Jesu Christe, whiche is Lorde ouer all
 thinges: which preaching was published throughout all
 Jewry (and began in Galilee, after the baptisme whiche
 John preached) howe God annoynted Iesus of Nazareth
 with the holy ghoſte, and with power. which went about
 doing good, and healyng all that were oppressed of the
 deuill, for god was with him. And we are witnessses of all
 thinges whiche he did in the lande of the Jewes, and at
 Jerusalem: whome they slewe and hanged on tree. hym
 God reised vp the third day & shewed him openly, not to
 all the people, but vnto vs witnessses (chosen before of God
 for theſame intent) which did eate and drinke with him af-
 ter he aroſe from death. And he commaunded vs to preach
 vnto the people, and to testiſie, that it is he whiche was
 ordained of God to be the iudge of the quicke and deade.
 To him geue all the prophetes witnes, that through his
 name, whoſoeuer beleueth in him, ſhall receyue remiſſion
 of synnes.

The Goſpell

Holde, two of the diſciples wente that ſame Luc. xxiiiij.
 daye to a towne called Emaus, whiche was
 from Jerusalem about. lx. furlonges: and they
 talked together of all the thinges that had
 happened. And it chaunced that while they co-
 moned together and reasoned: Iesus himſelf dwe nere and
 went with the. But their eyes were holden that they ſhould
 not knowe hym. And he ſayed vnto them: what maner of
 communications are theſe that ye haue one to another as
 ye walke, and are ſad: And the one of them (whole name
 was Cleophas) aunſwered, and ſayd vnto him: art thou
 onely a ſtraunger in Jerusalem, and haſte not knowne the
 thinges whiche haue chaunced there in theſe dayes: he
 ſayde

At the Communion.

sayd vnto them: what thynges? And they sayd vnto him: of Iesus of Nazareth, whiche was a prophete, mightie in dede and word before God and all the people: and how the hie priestes, and our rulers, deliuered him to be condemned to death, and haue crucified hym. But we trusted that it had been he whiche shoulde haue redeemed Israell. And as touching all these thynges, to daye is euen the third daye that they were doen. Yea, and certayne women also of our companie made vs astonied, whiche came earely vnto the Sepulchre and founde not his body, and came, saying that they had sene a vision of Angels, whiche sayed that he was a lyue. And certayne of them whiche were wyth vs, went to the Sepulchre, and found it euen so as the women had sayed: but him they sawe not. And he sayd vnto them: O fooles and slowe of hearte to beleue all that the prophetes haue spokē. Ought not Christ to haue suffred these thynges, and to entre into hys glorie? And he began at Moses and al the prophetes, and interpreted vnto them in all Scriptures which were written of hym. And they drewe vnto the toun, whiche they wente vnto. And he made as though he woulde haue gone further. And they constrained hym, sayinge: abyde with vs, for it draweth towardes nyght, and the day is farre passed. And he wente in to tary with them. And it came to passe as he sate at meate with them, he toke breade and blessed it, and brake, and gaue vnto them. And their eyes were opened, and they knewe him, and he vanished out of their sight. And they sayd betwene themselves: dyd not our heartes burne within vs, whyle he talked with vs by the waye, and opened to vs the Scriptures? And they rose by the same houre and returned to Ierusalē, and found the eleuen gathered together, and them that were with them, saying: the Lorde is risen in dede, and hath appered to Simon. And they tolde what thynges were done in the way, and howe they knew hym in breaking of the breade.

At Euen song.

CThe seconde lesson.. Act. iii. *vnto the ende.*

CTuesdave in Easter weke
At Mattyns.

The

The. ii. lesson. Luke. xxiii. vnto. and beholde. ii. of them.

At the Communion.



Prayse the Lord (ye seruauntes:) O prayse the name of the Lord.

Laudate p̄cā

Blessed is the name of the Lord: from this tyme furth for ever more.

71. Psal.

Cxiii.

The Lordes name is prayled: frō the rylyng vp of the sonne vnto the goyng downe of the same.

The lord is hie aboue all heathen: and hys glory aboue the heauens.

who is lyke vnto the Lord our God, that hathe hys dwelling so hie: and yet humbleth himselfe, to beholde the thynges that are in heauen and earth.

He taketh vp the simple out of the dust: and lifteth the poore out of the mier.

That he maye set hym with the princes: euen with the printes of his people.

He maketh the baren woman to kepe house: and to be a ioyfull mother of children.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is nowe, and euer. &c.

The Collect.



Almyghty father, which haste geuen thy onely sonne to dye for our sinnes, & to rise agayne for our iustification: Graunt vs so to put away the leuen of malice & wickednes, that we maye alwaye serue thee in purenes of liuing & trueth, through Iesus Christ our Lord.

The Epistle.



Ye men and brethren, Children of the generation of Abraham, & whosoever among you feareth God: to you is this worde of saluacion sent. For the inhabiteurs of Ierusalē, and their rulers, because they knewe him not, nor yet the voices of the prophetes, which are read euery Sabboth day, they haue fulfilled the i cōdēning him.

Act. xiii.

And

At the Communion.

And when they found no cause of death in him, yet desired they Pilate to kyll hym. And when they had fulfilled all that were witten of him, they tooke hym downe from the tree, and put him in a Sepulchre. But God rayled hym agayne from death the thirde daye, and he was sene manye dayes of them whiche went with hym from Galile to Ierusalem: which are his witnessess vnto the people. And we declare vnto you, how that the promes (which was made vnto the fathers) GOD hath fulfilled vnto their children (euen vnto vs) in that he rayled vp Iesus agayne: Euen as it is witten in the seconde Psalm: Thou art my sonne thys daye haue I begotten thee. As concernyng that he rayled him vp from death, nowe no more to returne to corruption, he saied on this wise: The holy promises made to David, wil I geue saythfullye to you. wherefore he sayeth also in an other place: Thou shalt not suffre thyne holy to see corruption. For David (after that he had in hys tyme fulfilled the wyll of GOD) fell on slepe, and was layed vnto his fathers and sawe corruptiō. But he whom God rayled agayne, sawe no corruption. Bee it knowne vnto you therefore (ye men and brethzen) that throughe thys man, is preached vnto you the forgeuenes of synnes, and that by hym all that beleue, are iustified from all thynges, from which ye could not be iustified by the lawe of Moyses. Beware therfore, lest that fall on you, whiche is spoken of in the prophetes: behold ye despisers, and wonder, and perishe ye: for I doe a worke in your dayes, which ye shal not beleue, though a man declare it you.

The Gospel.

Luce. xxiii.

Iesus stode in the middes of his disciples, and sayed vnto them: peace be vnto you: It is I feare not. But they were abashed and afrayd & supposed that they had sene a spirite. And he saied vnto thē: & hy are ye troubled, & why do thoughtes arise in your heartes: Behold my handes & my feete, that it is euen I my selfe. handle me and see, for a spirite hath not fleshe and bones, as ye see me haue. And when he had thus spoken, he shewed them hys handes, and

and his feete. And whyle they yet beleued not for ioy, and wondered, he sayed vnto them: Haue ye here anye meate? And they offered hym a peace of a broyled fishe, and of an hony combe. And he tooke it and dyd eate before them. And he sayed vnto them: these are the wordes whiche I spake vnto you, whyle I was yet with you: That all must nedes be fulfilled, whiche were written of me in the Lawe of Moles, & in the prophetes, and in the Psalmes. Then opened he their wittes, that they myghte vnderstande the scriptures, and sayed vnto them: Thus it is wyrtten, and thus it behoued Chyste to suffer, and to rise agayne from death the thirde daye, and that repentaunce and remission of sinnes, shoulde bee preached in his name among all nations, and muste begin at Ierusalem. And ye are witnesses of these thynges.

At Euen-song.

The seconde lesson. i. Coz. xv. vnto the ende.

The first Sondaye after Easter.



Blessed is the manne that feareth the Lorde: Beatus Vir.
Psal. cxii.
he hath greate delyghte in hys commaunde-
mentes.

His seede shalbe myghtie vpon yearth: the
generation of the faythefull shal be blessed.

Riches and plenteousnes shalbe in his house: and hys
righteousnes endureth for euer.

Vnto the godly there ariseth vp lyght in the darckenes:
he is mercifull, louing and righteous.

A good man is mercifull and lendeth: and wylly guyde
his wordes with discrecion.

For he shall neuer be moued: and the righteous shall be
had in euerlasting remembraunce.

He wylly not bee afrayed for any euil tydinges: for hys
hearte standeth fast, and beleueth in the Lorde.

His hearte is stablISHED and wylly not shrinke: vntill he
see his desire vpon his enemies.

He hath sparced abroade and geue to the poore: and his
righteousnes

At the Communion.

righteousnes remaineth for euer, his horne shalbee exalted with honoꝝ.

The vngodly shall see it, and it shall greue him: he shall gnaw he with hys teeth and consume awaye, the desire of the vngodly shall peryshe.

Gloꝝy be to the father, and to the sonne. &c.

As it was in the beginning, is nowe, and euer. &c.

The Collect.

Almightie father. &c. As at the seconde Communion on Easterday.

The Epistle.

i. Ihon. v.



Al that is boꝝne of GOD, ouercummeth the worlde. And this is the victoꝝy that ouercummeth the worlde, euen our faith. who is it that ouercummeth the worlde, but he whiche beleueth that Iesus is the sonne of God: This Iesus Chꝛiste is he that came by water and bloude, not by water onely but by water and bloude. And it is the spirite that beareth witnesse, because the spirite is truethe. For there are thꝛee whiche beare recoꝝrde in heauen, the father, the woꝝrde, and the holy ghoꝝte, and these thꝛee are one. And there are thꝛee whiche beare recoꝝrde in yeaꝝth, the spirite, and water, and bloude, and these thꝛee are one. If wee receyue the witnesse of menne, the witnesse of God is greater. For this is the witnesse of God that is greater, whiche he testifieth of his sonne. he that beleueth on the sonne of God, hath the witnes in hymselfe. he that beleueth not God, hath made him a lyer, because he beleueth not the recoꝝrde that God gaue of hys sonne. And thys is the recoꝝrd, how that God hath geuen vnto vs eternall life, and this lyfe is in his sonne. he that hath the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe.

The Gospel.

i. Ihon. xx.



Thesame daye at nyghte, whiche was the first daye of the Sabbothes, whe the doꝝres were shut (where the disciples were assembled together, for feare of the Jewes) came Iesus and stode in the myddes, and

and sayd vnto them: peace be vnto you. And when he had so sayde, he shewed vnto them his handes and his syde. Then were the disciples glad, when they sawe the Lorde. Then sayde Iesus to them againe, peace be vnto you. As my father sent me, euen so sende I you also. And when he had saide those wordes, he breathed on them, and sayde vnto them: receyue ye the holy gost. whoso euer synnes ye remytte they are remytted vnto them. And whoso euer synnes ye retaine, they are retayned.

C The second Sondaye after Easter.



After thee, O God, to deliuer me: Make haste to helpe me, O Lorde.

*Deus in ass
intorium.
psal. lxx.*

Let them bee ashamed and confounded, that seke after my soule: lette them be turned backward and put to confusion, that wishe me euill.

Let them (for their reward) be soone brought to shame: that crye ouer me, there, there.

But let all those that seke thee, be ioyfull and gladde in thee: and let al suche as delight in thy saluation, say alway, the Lorde be prayسد.

As for me I am poore and in misery: haste thee vnto me (O God.)

Thou art my helpe and my redemer: O Lorde make no long tarying:

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

A Almighty God, whiche haste geuen thy holy sonne to be vnto vs, both a sacrifice for synne, and also an example of Godly lyfe: Geue vs the grace that we may alwayes moste thankfully receiue that his inestimable benefite, and also dayly indeuour our selves, to folowe the blessed steppes of his moste holy lyfe.

The Epistle.



his is thanke worthy, yf a manne for conscience toward God, indure grieve, and suffre wrong vnderued. For what prayse is it yf when ye be bufeted

1. Peter. ii.

h. i.

feted

At the Communion.

seted for your fautes, ye take it pacyently: But and if when ye doe well, ye suffre wrong and take it pacyently, then is there thāke with God. For hereunto verely were ye called: For Christe also suffered for vs, leauyng vs an ensample, that ye shoulde folowe hys steppes, whiche dyd no synne, neyther was there guyle found in his mouth: which, when he was reuiled, reuiled not agayne: when he suffered, he threatened not: but committed the vengeaunce to him that iudgeth righteously, which hys owne selfe beare our synnes in hys body on the tree, that we being deliuered from sinne, should lyue vnto ryghteousnes. By whose stripes ye were healed. For ye were as shepe goyng a stray. But are now turned vnto the shepheard, and bishop of your soules.

The Gospell.

John. x.



Christe sayed to his disciples: I am the good shepheard, a good shepheard geueth his lyfe for the shepe. An hired seruaunte, & he which is not the shepheard (neyther the shepe are his owne) seeth the wolfe commyng, and leaueth the shepe and flieth, and the wolfe catcheth and eattreth the shepe. The hired seruaunt flyeth, because he is an hired seruaunte, and careth not for the shepe. I am the good shepheard, and knowe my shepe, and am knowen of myne. As my Father knoweth me, even so knowe I also my Father. And I geue my lyfe for the shepe: and other shepe I haue, whiche are not of this folde. Them also must I bryng, and they shall heare my voyce, and there shalbe one folde, and one shepheard.

The.iii. Sondag.

Confitemur
Ysa. lxxv



Vnto thee (O God) doe we geue thanks: yea, vnto thee doe we geue thanks.

Thy name also is so nye: and that doe thy wonderous workes declare.

When I receiue the congregacion: I shal iudge accordyng vnto right.

The earth is weake, and all the inhabitours therof: I beare vp the pillers of it.

I sayed

The.iii. Sonday after Easter.

Fol. lviij.

I sayed vnto the fooles, deale not so madly: and to the vngodly, set not vp your horne.

Sette not vp youre horne on hye: and speake not with a stiffe necke.

For promotion commeth neither from the East, nor from the west: nor yet from the Southe.

And why? GOD is the iudge: he putteth downe one and setteth vp an other.

For in the hande of the Lorde there is a cup, and the wine is red: it is full mixte, and he poureth out of the same.

As for the dregges therof: all the vngodly of the yearth shall drinke them, and sucke them out.

But I will talke of the God of Jacob: and prayse hym for euer.

All the hornes of the vngodly also will I breake: and the hornes of the righteous shall be exalted.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

A Almighty God, which shewest to all men that be in error, the light of thy trueth, to the intent that they may returne into the waye of righteousness: Graunte vnto all them that be admitted into the felowship of Chyestes religion, that they may erchewe those thinges that be contrarye to their profession, and folowe all suche thynges as bee agreable to the same: through our Lorde Iesus Chyeste.

The Epistle.

Dearely beloued, I beseeche you as straungiers and ^{1. Peter. ii.} pilgriemes, abstaine fro fleshly lustes, which fight agaynst the soule: and see that ye haue honest conuersation amonge the Gentiles, that where as they backbite you as euill doers, they maye see youre good workes, and prayse God in the day of visitacion. Submyt your selves therfore, vnto all maner ordinaunce of man, for the Lordes sake, whether it bee vnto the kyng as vnto the chiefe head: eyther vnto rulers, as vnto them that are sent of hym, for the punishment of euil doers, but for the laude of them

h. ii.

At the Communion.

them that do well. For so is the wil of God, that wyth well doynge ye may stop the mouthes of foolishhe and ignoraunte men: as free, and not as hauyng the libertye for a cloke of maliciousnes, but euen as the seruauntes of God. Honour all menne, loue brotherly felowshyp, feare God, honoꝛ the Kyng.

The Gospell.

John. xvi.

Jesus sayed to his disciples: After a while ye shall not see me, and agayne, after a while ye shall see me: for I go to the father. Then sayed some of his disciples betwene themselves: what is this that he sayeth vnto vs, after a while ye shall not see me, and agayne after a while ye shall see me, and that I go to the father: They sayed therfore: what is this that he sayeth, after a while: we canot tell what he sayeth. Iesus perceyued that they would aske hym, and sayed vnto them: ye inquire of this betwene your selves, because I sayed, after a while ye shall not see me, and agayne after a while ye shall see me. Verely, verely, I saye vnto you: ye shall wepe and lament: but contrary wyse, the worlde shall reioyce. Ye shall sorowe, but your sorowe shall be turned to ioy. A woman when she trauayleth hath sorowe, because her houre is come. But assone as she is deliuered of the chylde, she remembreth no more the anguish, for ioye that a manne is borne into the worlde. And ye now therfore haue sorowe: but I wyll see you agayne, and youre heartes shall reioyce, and youre ioye shall no manne take from you.

The. iiii. Sondaye.

Deus stetit in
Sinagoga.
Psal. lxxxiii.

GOD standeth in the congregation of princes: he is iudge among Gods.
Howe long wyll ye geue wrong iudgement: and accept the persons of the vngodly?

Defende the poore and fatherlesse: see that suche as bee in nede and necessitie haue right.

Deliyuer the outcaste and poore: Saue them from the hande of the vngodly.

They wyll not be learned nor vnderstande, but walke on styll in darkenesse: all the foundacyons of the yearth be out of course,

I haue

I haue sayed, ye are Gods: and ye all are chyldren of the moste highest.

But ye shall dye lyke men: and fal lyke one of the princes.

Arise, O God, and iudge thou the earth: For thou shalt take all the heathen to thyne inheritaunce.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

Almyghtie God, whiche doest make the myndes of all faythfull menne to be of one wyll: Graunte vnto hye people, that they maye loue the thyng, which thou commaundest and desyre that whyche thou doest promes, that among the sundery and manyfolde chaunges of the worlde, our heartes may surely there be fixed, where as true ioyes are to be founde: Through Christe our Lorde.

The Epistle.

Euery good gifte, and euery perfect gyfte, is from aboue, & commeth downe from the father of lightes, James. i. with whom is no variableness, neyther is he chaunged vnto darkenes. Of hys owne wyll begate he vs, with the worde of trueth, that we shoulde be the firste frutes of his creatures. wherfore (dere brethren) lette euery man be swyft to heare, slowe to speake, slowe to wrathe. For the wrathe of man worketh not that whiche is ryghteous before God. wherfore laye aparte all fylthynes, and superfluitie of maliciousnes, & receiue with mekenes the worde that is graffed in you, whyche is able to saue your soules.

The Gospell.

Iesus sayed vnto hys disciples: nowe I goe my waye to him that sent me, and none of you asketh me whyther I goe. Iohn. xvi. But because I haue sayed suche thynges vnto you, youre heartes are full of sorowe. Neuertheles, I tel you the trueth: it is expedient for you, that I go away. For if I go not away, that comforter wyll not come vnto you. But if I depart, I wyll sende hym

h.iii.

vnto

The. v. Sunday after Easter.

vnto you. And when he is come, he wyll rebuke the worlde of synne, and of ryghteousnes, and of iudgement. Of synne, because they beleue not on me: Of ryghteousnes, because I go to my father, and ye shall see me nomore: Of Iudgement, because the prince of thys worlde is iudged already. I haue yet many thynges to saye vnto you, but ye cannot beare them awaye nowe, howbeit when he is come (whiche is the spirite of trueth) he wyll leade you into all trueth. he shall not speake of hymselfe, but whatsoeuer he shall heare, that shall he speake, and he wyll shewe you thynges to come. he shall gloryfye me, for he shall receyue of myne, and shall shewe vnto you. All thynges that the father hath, are mine: therfore sayed I vnto you, that he shall take of mine, and shewe vnto you.

The. v. Sunday.

Q uā dilectā
tabernaculū.
Psal. lxxxviii.



Howe amiable are thy dwelllynges: Thou Lorde of hostes:

My soule hath a desyre and longyng to entre into the courtes of the Lorde: My hearte and my flesh reioyce in the lyving God.

Yea, the Sparowe hath found her an house, and the Swallow a nest where she may lay her younge: Euen thy altres, O Lorde of hostes, my kyng and my God.

Blessed are they that dwell in thy house: they will be alwaye praysing thee.

Blessed is that manne whose strengthe is in thee: In whose heart are thy wayes.

whyche goynge through the bale of mysery, vse it for a well: and the pooles are filled with water.

They wyll goe from strength to strength: and vnto the God of Gods appeareth euery one of them in Sion.

O Lorde God of hostes, heare my prayer: hearken O God of Jacob.

Behold, O God, our defender: and loke vpon the face of thyne anoynted.

For one day in thy courtes: is better then a thousande.

I had rather be a doore keper in the house of my God: then to dwell in the tentes of vngodlines.

For

At the Communion.

Fol. lr.

For the Lorde God is a light and defence: the Lorde will geue grace and worshyp, and no good thyng shall he withholde from them that liue a godly life.

O Lorde God of hostes: blessed is the manne that putteth his trust in thee.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

Lorde, from whom al good thinges do come: graunt vs thy humble seruauntes, that by thy holy inspiration, we may thinke those thinges that be good, and by thy mercifull guydyng may periozine the same: thow we our Lorde Iesus Chryste.

The Epistle.

So that ye bee doers of the worde, and not hearers ^{James. i.} onely, deceyving your owne selues. For yt any mā heare the worde, and declareth not the same by his workes, he is lyke vnto a man beholdyng his bodily face in a glasse. For as sone as he hath looked on himselfe, he goeth his waye, and forgetteth immediately what his fashion was. But whoso looketh in the perfecte lawe of lybertie, and continueth therein (if he be not a forgetfull hearer, but a doer of the worke) the same shall be happye in his dede. If any man among you seeme to be deuout, and refraineth not his tonge, but deceiveth his owne hearte, this mannes deuotion is in vayne. Pure deuotion, and vndefiled before God the father, is this: to visit the fatherles and widowes, in their aduersitie, and to kepe hymselfe vnspotted of the worlde.

The Gospell.

Verely, verely, I saye vnto you: whatsoeuer ye ^{Iohn. xvi.} shall aske the father in my name, he will geue it you. Hitherto haue ye asked nothyng in my name. Aske and ye shall receyue, that youre ioy may be iull. These thinges haue I spoken vnto you by prouerbes. The tyme will come, when I shall no

h. iiii.

more

The Ascencion daye.

more speake vnto you by prouerbes : but I shall shewe you playnlye from my father . At that daye shall ye aske in my name . And I saye not vnto you that I wil speake vnto my father for you : For the father hym selte loueth you, because ye haue loued me, and haue beleued that I came out from God. I went out from the father, and came into the worlde. Agayne, I leaue the worlde, and go to the father.

Hys dysciples sayed vnto hym : Loe, nowe talkest thou playnly, and speakest no prouerbe. Nowe are we sure that thou knowest all thynges, and nedest not that anye manne should aske thee any questiō : therfore beleue we, that thou camest from God. Iesus answered them: nowe ye doe beleue. Beholde, the houre draweth nye, and is already come, that ye shalbe scattered euery manne to hys owne, and shal leaue me alone. And yet am I not alone : for the father is with me . These woordes haue I spoken vnto you, that in me ye myght haue peace, for in the worlde shall ye haue tribulation : but be of good chere, I haue overcome the worlde.

The Ascencion daye.

Proper psalines and Lessons.

At Mattyns.

psalm. viii.
psalm. xv.
psalm. xxi.

The second Lesson. Iohn. xliii. vnto the ende.

At the communion.

Omnes gentes
laudente.
psalm. xlv.



Clap your handes together (all ye people :)

o syng vnto God with the voyce of melody.

For the Lorde is hye and to be feared: he is the great king vpon all the earth.

he shall subdue the people vnder vs: And the nations vnder our fete.

he shall chose out an heritage for vs : euen the worshyp of Iacob whom he loued.

God is gone by wyth a mery noyse: And the Lorde with the sounde of the trompe.

o syng prayles, syng prayles vnto oure God : o syng prayles

prayſes, ſyng prayſes vnto our kyng.

For God is the king of all the earth: ſyng ye prayſes wyth vnderſtanding.

God reigneth ouer the heathen: God ſitteth vpon hys holy ſeate.

The princes of the people are ioyned to the people of the God of Abraham: for God (whyche is verye hie exalted) doeth defende the earth, as it were with a ſhilde.

Glory be to the father, and to the ſonne. &c.

As it was in the beginning, is now. &c.

The Collect.

G Raunt we beſeche thee almighty God, that like as we doe beleue thy onely begotten ſonne our Lorde to haue aſcended into the heauens: ſo we maye alſo in hearte and minde thither aſcende, and with him continually dwell.

The Epistle.

In the former treatiſe (deare Theophilus) we haue ſpoken of all that Jeſus began to doe and teache, Act. 1. 3.
vntyll the day in which he was taken vp, after that he through the holy goſte, had geuen commaundementes vnto the Apoſtles, whome he had choſen, to whome alſo he ſhewed himſelfe aliue after his paſſion (and that by many tokens) appearyng vnto the. xl. dayes and ſpeakyng of the kyngdome of God, and gathered them together, and commaunded them that they ſhould not departe from Jeruſalem: but to wayte for the promes of the father, wherof (ſayeth he) ye haue heard of me. For John truelye baptiſed wyth water: but ye ſhalbe baptiſed with the holy goſt, after theſe fewe dayes. when they therefore were come together, they aſked of him, ſaying: lord, wilt thou at this time reſtore agayne the kingdom to Iſrael: And he ſayde vnto the: it is not for you to knowe the times or the ſeaſons, which the father hath put in hys owne power. But ye ſhall receyue power after that the holy goſt is come vpon you. And ye ſhall bee wytnesſes vnto me, not onely in Jeruſalem, but alſo in al Jewry, and in Samaria, & euen vnto the worldes ende.
And

The Sonday after the Ascencion.

And when he had spoken these thynges, while they beheld, he was taken vp on hye, and a cloude receyued him vp out of their syght. And while they looked stedfastly vp toward heauen as he wente, beholde, two men stood by them in white apparell, whiche also sayed: ye men of Galile, whye stand ye gasing vp into heauen: This same Iesus whiche is taken vp from you into heauen, shall so come, euen as ye haue seen him goe into heauen.

The Gospell.

Mat. xvi.

Iesus appered vnto the elcuen as they sate at meate: & cast in their teth their vnbelefe, & hardnes of heart, because they beleued not them which had sene that he was risen agayn from the dead: & he sayd vnto them: go ye into all the worlde, & preache the gospel to all creatures: he that beleueth & is baptised, shall be saued, But he that beleueth not, shall be damned. And these tokens shall folowe them that beleue. In my name they shall cast out devils, they shall speake with newe tongues, they shall dryue away serpentes. And if they drynke any deadly thyng it shall not hurte them. They shall lay their handes on the sicke, and they shall recouer. So then when the Lord had spoken vnto the: he was receiued into heauen, and is on the right hande of God. And they wente furth, and preached euery where: The Lord working with them, and confirming the worde with miracles folowing.

Proper Psalmes and lessons at Euen-song.

Psalm. xxiii.

Psalm. lxxviii.

Psalm. cxviii.

The seconde lesson. Ephe. iiii. vnto the ende.

The Sondaye after the Ascencion.

Dominus re-
gnauit psal.
xcviii.

The Lord is kinge, and hath put on gloriuous apparell: the Lord hath put on his apparel, and girded him selfe with strength.

He hath made the rounde worlde so sure: that it cannot be moued.

Euer sence the worlde beganne, hath thy seate been prepared

pared: thou art from euerlastyng.

The fluddes are risen, O Lorde, the fluddes haue lyfte
vp theyr noyse: the fluddes lyft vp theyr waues.

The waues of the sea are myghtye, and rage horribly:
but yet the Lorde that dwelleth on hygh is mightier.

Thy testimonies, O Lorde, are very sure: holynesse be-
comuneth thine house for euer.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

O God, the kyng of glory, whiche haste exalted thine only
sonne Iesus Chyste, wyth greate triumphe vnto thy
kingdom in heauen: we beseeche thee leaue vs not comfort-
les, but sende to vs thine holy gost to comforte vs, and ex-
alte vs vnto the same place, whyther our sauoure Chyste
is gone before: who lyueth and reigneth. &c.

The Epistle.

The ende of all thynges is at hande: be ye therfore so-
ber, and wathe vnto prair. But aboue all thynges
haue feruent loue among your selues: for loue shall
couer the multitude of synnes. Be ye herberous
one to another without grudgeinge. As euery man hath re-
ceyued the gyft, euen so minister the same one to another, as
good ministers of the manyfold grace of God. If any man
speake, let hym talke as the wordes of God. If any manne
minister, let hym do it as of the habilitie whiche God mini-
streth vnto hym: that God in all thynges may be glorified
through Iesus Chyste: to whome be prayse and dominion
for euer and euer. Amen.

The Gospell.

When the comforter is come whom I wyll sende vnto
you from the father (euen the spirite of trueth, whi-
che proceedeth of the father) he shall testifie of me.
And ye shall beare witnes also, because ye haue been wyth
me from the beginning.

These thynges haue I sayd vnto you, because ye shoulde
not bee offended, They shall excommunicate you: yea
the

Whitsonday.

the tyme shal come, that whosoever killeth you, wyll thynke that he doeth God seruice. And suche thynges wyl they do vnto you, because they haue not knowen the father neither yet me. But these thynges haue I tolde you, that whan the tyme is come, ye maye remembre then that I tolde you. These thynges sayde I not vnto you at the beginning, because I was present with you.

Whitsonday.

Proper psalmes and lessons at Mattys.

Psalm. xlviii. } The seconde lesson Act. x. Then Peter o-
Psalm. lxxvii. } pened his mouth: vnto the ende.
Psalm. clxb. }

At the Communion.

Exultate in
domino.
psal. xxxiii.



Reioyce in the Lorde. O ye ryghteous: for it be-
commeth well the iust to be thankfull.

Prayse the Lorde, wyth harpe: syng psalmes
vnto hym wyth the lute and instrument of tenne
strings.

Syng vnto the Lorde a newe song: syng prayses lustely
(vnto hym) with a good courage.

For the worde of the Lorde is true: and all hys workes
are faythfull.

He loueth ryghteousnes and iudgement: the earth is full
of the goodnes of the Lorde.

By the worde of the Lorde were the heauens made: and
all the hostes of them, by the breath of his mouth.

He gathereth the waters of the sea together, as it were
vpon a heap: and layeth vp the depe as it were in a trea-
sure house.

Let all the earth feare the Lorde: stande in awe of hym
all ye that dwell in the worlde.

For he speake and it was done: he commaunded and it
stoode faste.

The Lorde bryngeth the counsayll of the heathen to
nought: and maketh the deuises of the people to be of none
effect (and casteth out the counsayles of princes.)

The counsayll of the Lorde shal endure for ever: and the
thoughtes of his heart from generacion to generacion.

Blessed

Blessed are the people whose God is the Lorde Iehouah: and blessed are the folke that haue chosen hym to bee theyr inheritaunce.

The Lorde looked downe from heauen, and beheld all the chyldeyn of menne: from the habitation of hys dwellyng, he considereth all them that dwell in the earth.

He fashioneth all the heartes of them: and vnderstandeth all theyr workes.

There is no kynge that can be saued by the multitude of an hoste: neyther is any myghtye man deliuered by muche strength.

A horse is counted but a vayne thyng to saue a man: neither shall he deliuer any man by his greate strength.

Beholde, the eye of the Lorde is vpon them that feare him: and vpon them that put theyr trust in his mercy.

To deliuer theyr soules from death: and to seade them in the tyme of derty.

Our soule hath pacyently tarped for the Lorde: for he is our helpe and our shielde.

For our heart shal reioyce in him: because we haue hoped in his holy name.

Let thy merciful kyndenes, O Lord, be vpon vs: like as we haue put our trust in thee.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

GOD, whych as vpon thys day hast taught the heartes of thy faythful people, by the sending to the the lyght of thy holy spirite: Graunt vs by the same spirite to haue a right iudgement in al thinges, & euermore to reioyce in his holy comforte, through the merites of Christe Iesus our sauour: who lyueth and reygneith with thee in the vni- tie of the same spirite one God, worlde without ende.

The Epistle.



When the fyfthe dayes were come to an ende, they were all wyth one accorde together in one place.

Act. ii.

And sodenly there came a sounde from heauen,
as

At the Communion.

as it had been the coming of a mighty winde, and it filled all the house where they sate. And there appeared vnto the clouen tonges, lyke as they had been of fyre and it sate vpon eche one of them: and they were all filled wyth the holy goste, and began to speake with other tonges, euen as the same spirite gaue them utteraunce. There were dwelling at Jerusalem Jewes, deuoute men, out of euery nation of them that are vnder heauen. when this was noised about, the multitude came together and were astonied, because that euery man heard the speake with his owne language. They wondred all & merueyled, saying among them selves: beholde, are not all these, whiche speake, of Galile: And howe heare we euery man his owne tong, wherein we were borne: Parthians, and Medes, and Elamites, and the inhabiteurs of Mesopotamia, and of Jewry, & of Capadocia, of Pontus and Asia, Phrygia and Pamphilia, of Egypte and of the parties of Libia, whiche is besyde Syren, and straungers of Rome, Jewes and Proselytes, Grekes and Arabians, we haue heard them speake in our owne tongues the greate workes of God.

The Gospel.

Iohn. Xiiii.



Jesus sayde vnto his disciples: If ye loue me, kepe my commaundementes, and I wil pray the father, & he shall geue you an other comforter, that he maye abyde wyth you for euer: euen the spirite of trueth, whome the worlde canne not receyue, because the worlde seeth hym not, neyther knoweth hym. But ye knowe hym: for he dwelleth with you, and shalbe in you. I will not leaue you comfortles: but wyll come to you. Yet a lytle whyle and the worlde seeth me no more: but ye see me. For I lyue, and ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you. He that hath my commaundementes and kepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father: and I will loue hym, and will shewe myne owne selfe vnto hym.

¶ Proper

Monday in whitson weke.

Fol. lxxii.

Proper psalmes and Lessons at Euen song.
psalm. Ciiii. } The .ii. Lesson. Actes .xix. It fortuneth
psalm. Cxlv. } when Apollo wente to Corinthum. vnto
After these thinges.

Monday in whitson weke.



Be ioyfull in the Lorde (all ye landes:) ^{Inbilate deo}
serue the Lorde with gladnesse, and come ^{psal. c.}
before his presence with a song.

Be ye sure that the Lorde he is God: it is
he that hath made vs, and not we oure
selves, we are his people and the sheepe of
his pasture.

Goe your waye into his gates with thankesgeuyng,
and into his courtes with prayse: be thankfull vnto hym,
and speake good of his name.

For the Lorde is gracious, hys mercy is euerlastyng: and
his trueth endureth from generation to generation.

Glozy be to the father and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

God which. &c. (As vpon Whitsonday)

The Epistel.



hen Peter opened his mouth and sayd: of a trueth ^{Act. x.}
I perceyue that there is no respecte of persones
wyth God, but in all people, he that feareth hym,
and worketh righteousnes, is accepted with him. Ye knowe
the preaching that God sente vnto the chyldren of Israell,
preaching peace by Iesu Christe, whiche is Lorde ouer all
thynges: whiche preaching was publyshed throughout all
Jewry (and beganne in Galile after the baptisme whiche
John preached) howe God annointed Iesus of Nazareth
with the holy goste, and with power. whiche Iesus wente
about, doying good and healyng all that were oppressed of
the deuill. For God was with hym. And we are witnesses
of all thynges whiche he dyd in the lande of the Jewes and
at Ierusalem, whome they slewe and hanged on tree:
hym

At the Communion.

hym God rayled vp the thirde day, and shewed him openly, not to all the people, but vnto vs witnesse (chosen before of God for the same entente) which did eate and drinke with hym after he arose from death. And he commaunded vs to preache vnto the people, and to testifie that it is he, whiche was ordayned of God to be the iudge of quicke and dead. To hym geue all the prophetes wytnesse, that through his name whosoever beleueth in hym, shal receyue remission of synnes. whyle Peter yet spake these wordes, the holy gost fell on all them whiche heard the preaching. And they of the circumcisiō which beleued, were astonied, as many as came wyth Peter, because that on the gentyles also, was shedde out the gyfte of the holy gost. For they heard them speake wyth tongues & magnifye God. Then answered Peter: can any man forbid water, that these should not be baptised whiche haue receyued the holy gost as well as we? And he commaunded them to be baptysed in the name of the Lorde. Then prayed they hym to tarye a fewe dayes.

The Gospel.

John. iii.

WH God loued the worlde, that he gaue his only begotten sone, that whosoever beleueth in him, should not perishe, but haue euerlasting lyfe. For God sent not hys sonne into the worlde, to condemne the worlde, but that the worlde through hym myght be saued. He that beleueth on hym is not condemned. But he that beleueth not, is condemned already, because he hath not beleued in the name of the onely begotten sonne of God. And this is the condemnation: that lyght is come into the worlde, and men loued darcknes more then lyght, because theyr dedes were euill. For every one that euill doeth, hateth the light, neyther cummeth to the light, lest his dedes should be reprovied. But he that doeth trueth, cummeth to the light, that his dedes may be knowen, howe that they are wrought in God.

Tuesday.

My song

At the Communion.



My song shall be of mercye and iudgement:
vnto thee (O Lorde) will I sing.

Miseri-
cor-
diam. psal. ci.

O let me haue vnderstanding: in the way
of Godlynes.

When wilt thou come vnto me: I wyll
walke in my house with a perfect heart.

I will take no wicked thing in hande: I hate the sinnes
of vnfaithfulnes, there shall no suche cleaue vnto me.

A frowarde heart shall departe from me: I wyll not
knowe a wicked person.

Whoso pryncely sleaundreth his neyghbour: him wyll I
destroy.

Whoso hath also a proude looke, and an hie stomake: I
will not suffre hym.

Mine eyes looke vnto suche as be faythfull in the lande:
that they may dwell with me.

Whoso leadeth a godly lyfe: he shalbe my seruaunt.

There shall no deceptfull person dwell in my house: he
that telleth lyes shall not tarye in my syght.

I shal soone destroy al the vngodly that are in the land:
that I may roote out al wicked doers from the cite of the
Lorde.

Glo:ry be to the father. &c.

As it was in the beginning, &c.

The Collect.

God whiche. &c. As vpon whitsonday.

The Epistle.



When the Apostles whiche were at Jerusalem
hearde saye, that Samaria had receyued the
word of God, they sent vnto them Peter and
John. whiche when they were come downe,
prayed for the, that they might receyue the ho-
ly gost. For as yet he was come on none of them: but they
were baptised onely in the name of Christ Jesu. The laide
they their handes on them, & they receiued the holy goste.

Act. viii.

2. h.

be

Trinitie Sondaye.

The Gospel.

John. x.

Verely, verely, I saye vnto you: he that entreth not in by the doore into the shepefolde, but climeth by some other waye, the same is a thefe, and a murderer. But he that entreth in by the doore, is the shephearde of the shepe: To hym the porter openeth, and the shepe heare his voyce, and he calleth his owne shepe by name, and leadeth them out. And when he hath sent furth his owne shepe, he goeth before them, and the shepe folowe hym: for they knowe his voyce. A straunger will they not folowe, but will flye from hym: for they knowe not the voyce of straungers. Thys prouerbe spake Jesus vnto them, but they vnderstoode not what thynges they were whiche he spake vnto them. Then sayed Jesus vnto them agayne: verely, verely, I say vnto you: I am the doore of the shepe. All (euē as many as came before me) are theues and murderers, but the shepe dyd not heare them. I am the doore, by me yf any enter in, he shall be safe, & shal goe in and out, and fynde pasture. A thefe cummeth not but for to steale, kyll, and destroy. I am come that they myght haue lyfe, & that they myght haue it more aboundantly.

Trinitie Sonday.

At mattyns.

The first lesson. Gene. xviij. vnto the ende.

The second lesson. Math. iij. vnto the ende.

At the Communion.

Deus misere
re. psal.
lxvii.

God be mercifull vnto vs, & blesse vs, and shewe vs the lyght of his countenance, & be mercifull vnto vs.

That thy way may be knowne vpon earth:
thy sauing health among all nations.

Let the people prayse thee, O God: yea lette all the people prayse thee.

O let the nations reioyce & be glad: for thou shalt iudge the folke righteously, and gouerne the nations byō earth.

Lette the people prayse thee, O God: let all the people prayse

praise thee.

Then shall the earth bring forth her increase: and God, even our owne God, shall geue vs his blessing.

God shall blesse vs: and all the endes of the worlde shall feare hym.

Glorie be to the father. &c.

As it was in the beginning. &c.

The Collect.

A mighty and everlasting god, whiche hast geuen vnto vs thy seruantes grace by the confession of a true fayth to acknowledge the glory of the eternal trinitie, and in the power of the diuine maiestie to worship the vnitie: we beseeche thee that through the stedfastnes of this fayth, we may euermore be defended from all aduersitie, whiche liuest and reigneest one God, worlde with out ende.

The Epistle.



After this I looked, and behold, a doore was open in heauen, & the firste voice which I heard, was as it were of a trompet, talking with me, which sayd: come vp hither, and I wyll shewe thee thinges which must be fulfilled hereafter. And immediatly I was in the spirite: And behold, a seate was sette in heauen, and one sate on the seate. And he that sate, was to looke vpon, lyke vnto a Iasper stone, and a Sardyne stone. And there was a rayne bowe aboute the seate, in sight lyke vnto an Emeraulde. And aboute the seate were .xxiii. seates. And vpon the seates .xxiii. Elders sitting, clothed in white rayment, and had on their heades crownes of gold. And out of the seate proceeded lyghtnynges, and thunderynges, and voyces, and there were .vii. lampes of fyre, burnyng before the seate, whiche are the .vii. spirites of God. And before the seate there was a sea of glasse lyke vnto Christall, and in the myddes of the seate, and rounde about the seate, were .iiii. beastes full of eyes, before and behynde. And the fyrst beast was lyke a Lyon: and the second beast lyke a calfe: and the third beast had a face as a man: and the fourth beast was lyke a fly-

Apo. 4. iiii.

I. ii.

ing

At the Communion.

ing Eagle. And the .iiii. beastes had eche one of them fyre wynges about him, and they were ful of eyes within. And they had no rest day neyther night, saying: holy, holy, holy, Lord God almighty, which was, and is, and is to come. And when those beastes gaue glorie and honour, and thanks to hym that sate on the seate (whiche lyueth for euer and euer) the .xliiii. elders fell downe before hym that sate on the throne, and worshypped hym that lyueth for euer, and cast their crownes before the throne, saying: thou art worthy, O Lord (our God) to receiue glorie, and honor, and power, for thou haste created all thinges, and for thy willes sake they are, and were created.

The Gospell.

Iohn. iiii.

There was a manne of the phariseis named Nicodemus, a ruler of the Jewes. The same came to Jesus by night, & sayd vnto him: Rabby, we know that thou art a teacher come from God: for no mā coulde doe suche miracles as thou doest, except God were with him. Jesus answered, and sayd vnto him: Verely, verely, I saye vnto thee: except a manne be borne from aboue, he cannot see the kingdome of God. Nicodemus sayed vnto him: howe can a man be borne when he is olde: can he entre into his mothers wombe and bee borne agayne? Jesus answered: verely, verely, I say vnto thee: except a man be borne of water, and of the spirite, he cannot entre into the kyngdome of God. That whiche is borne of the fleshe, is fleshe, and that whiche is borne of the spirite, is spirite. Maruaile not thou that I sayed to thee, ye must be borne from aboue. The wynde bloweth where it lusteth, & thou hearest the sounde therof, but canst not tell whence it cometh and whither it goeth: So is euery one that is borne of the spirite. Nicodemus answered, and sayed vnto hym: howe can these thinges be? Jesus answered, and sayd vnto him: art thou a maister in Israel, and knowest not these thinges. Verely, verely, I say vnto thee: we speake that we do knowe, and testifie that we haue seen: and ye receyue not our witnes. If I haue tolde you yearthly thinges, and ye beleue not: howe shall ye beleue yf I tell you of heauenly thynges? And no manne ascendeth vp to heauen, but he that

The first sonday after Trynitie sonday. Fol. lxxvii.

that came downe from heauen, euen the sonne of manne whiche is in heauen. And as Moses lift vp the serpent in the wildernes, euen so muste the Sonne of man be lift vp, that whosoever beleueth in hym, perishe not, but haue euerlasting lyfe.

The firste Sonday after Trinitie Sonday.



Blessed are those that be undefiled in the way: and walke in the lawe of the Lorde.

Beati immaculati. psal. cxix.

Blessed are they that kepe his testimonies: & seke him with theyr whole heart.

For they whiche do no wickednes: walke in his wayes.

Thou haste charged, that we shall diligentlve kepe thy commaundementes: O that my wayes were made so direct, that I myght kepe thy statutes.

So shall I not be confounded: while I haue respect vnto all thy commaundementes.

I will thanke thee with an vnfayned heart: when I shall haue learned the iudgementes of thy ryghteousnes.

I will kepe thy ceremonies: O forsake me not vtterly.

Glorie be to the father. &c.

As it was in the beginning. &c.

The Collect.

GOD the strength of all them that truste in thee, mercifully accepte oure prayers: And because the weakenes of our mortall nature can do no good thing without thee, graunte vs the helpe of thy grace, that in keepyng of thy commaundementes, we may please thee bothe in will and dede: through Iesus Christe our Lorde.

The Epistle.



Carely beloued, let vs loue one another: for loue commeth of God. And euery one that loueth is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeared the loue of God to vs ward, because that God sent his on-

i. Iohn, iiii.

I. iiii.

lye

At the Communion.

Ive begotten sonne into the worlde, that we myght lyue, through him. Herein is loue, not that we loued God, but that he loued vs, & sent his sonne to be the agreimēt for our synnes. Dearely beloued, if God so loued vs, we ought also to loue one another. No mā hath seen God at any time. If we loue one another, God dwelleth in vs and his loue is perfecte in vs. Hereby knowe we that we dwell in hym and he in vs: because he hath geuen vs of his spirite. And we haue seen, and do testifie, that the father sent the sonne to be the sauour of the worlde: whosoever confesseth that Iesus is the sonne of God, in him dwelleth God, and he in God. And we haue knowen and beleued the loue that God hath to vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we should haue truste in the day of iudgemēt. For as he is, euen so are we in this worlde. There is no feare in loue, but perfect loue casteth out feare: for feare hath painefulnes. He that feareth, is not perfect in loue. we loue him, for he loued vs first. If a man saye: I loue God, & yet hate his brother, he is a lyar. For howe canne he that loueth not hys brother, whome he hath seen, loue God whome he hath not seen: And this commaundement haue we of him: that he whiche loueth God, should loue his brother also.

The Gospell

Luc. xvi.

There was a certaine riche man, whiche was clothed in purple and fyne white, & fared deliciously every day: And there was a certaine begger, named Lazarus, which lay at his gate full of sores, desiring to bee refreshed with the crummes which fel from the ryche mannes borde, and no man gaue vnto hym. The dogges came also & licked his sores. And it fortunied, that the begger dyed, and was caried by the Angels into Abrahams bosome. The riche man also dyed and was buried. And being in hell in tormentes, he lift vp his eyes & sawe Abraham a farre of, and Lazarus in hys bosome, and he cryed & sayd: father Abraham, haue mercy on me: and send Lazarus, that he may dippe the tippe of his finger in water, and coole my tonge, for I am tormented in this flame.
But

The.ii.sunday after Trynitie sonday. Fol.lxxviii.

But Abraham sayed: Sonne, remembre that thou in thy lyfe tyme receiuedst thy pleasure: & contrarywise, Lazarus receiued payne: But now he is comforted and thou art punnished. Beyond all this, betwene vs and you there is a great space set, so that they which would go fro hence to you cannot: neither may come from thence to vs. Then he sayd: I pray thee therfore father, sende hym to my fathers house (for I haue fyue brethren) for to warne them, lest they also come into this place of torment. Abraham sayd vnto him: they haue Moses and the Prophetes, let them heare them. And he sayd: nay father Abraham, but if one come vnto them from the dead, they will repent. he sayd vnto him: If they heare not Moses and the Prophetes, neither will they beleue, though one rose from death agayne.

The second Sonday.

Wherwithal shal a yong man cleanse his waye: euen by ruling himselfe after thy worde.

*In quo corri
git. psal.
cxix.*

With my whole heart haue I sought thee: O let me not goe wrong out of thy commaundementes. Thy wordes haue I hyd within my heart: that I should not sinne against thee.

Blessed art thou, O Lorde: O teache me thy statutes. With my lippes haue I been tellyng: of all the iudgements of thy mouthe.

I haue had as great delite in the way of thy testimonies: as in all maner of ryches.

I will talke of thy commaundementes: and haue respect vnto thy wayes.

My delite shalbe in thy statutes: and I will not forget thy worde.

Glorie be to the father. &c.

As it was in the beginning. &c.

The Collect.

Lorde make vs to haue a perpetuall feare and loue of thy holy name: for thou neuer failest to helpe and gouerne them, whom thou doest bring vp in thy stedfast loue: Graunt this. &c.

I.iii.

The

At the Communion.

The Epistle.

1. John. iiii.

Morneile not my brethren, though the worlde hate you. we knowe that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not his brother, abideth in deathe. whosoever hateth his brother is a mansleer. And ye know that no mansleer hath the eternall lyfe abydyng in hym. Hereby perceyue we loue, because he gaue his lyfe for vs: and we ought to geue oure lyues for the brethren. But whoso hath this worldes good, and seeth his brother haue nede, and shutteth vp his compassion from him: howe dwelleth the loue of God in him: My babes let vs not loue in worde, neither in tonge: but in dede and in veritie. Hereby we knowe that we are of the veritie, and canne quiet oure heartes before hym. For yf oure hearte condemne vs, God is greater then our heart, and knoweth al thinges. Verely betoued, if oure heart condemne vs not, then haue we trust to Godwarde: and whatsoeuer we aske, we receyue of hym, because we kepe his commaundementes, and doe those thinges which are pleasaunt in hys syght. And thys is hys commaundement, that we beleue on the name of hys sonne Iesus Christ, and loue one another as he gaue commaundement. And he that kepeth hys commaundementes, dwelleth in him, and he in him: and hereby we knowe that he abydeth in vs, euen by the spirite whiche he hath geuen vs.

The Gospell.

Luc. xliii.



Certaine man ordayned a great supper, & bade many, and sent his seruaunt at supper time, to saye to them that were bidden, come: for all thinges are now ready. And they al at once began to make excuse. The first sayd vnto him: I haue bought a farme, and I must nedes go and se it, I pray thee haue me excused. And another sayed: I haue bought v. yoke of Oxen, and I go to plowe them, I pray thee haue me excused. And another sayd: I haue married a wyfe, and therefore I cannot come. And the seruaunte returned and brought his maister woorde agayne therof. Then was the good manne of the house displeased, and sayed to hys seruaunt:

The.iii. Sonday after Trinitie sonday. Fol.lxxx.

seruaunt:goe out quickly into the stretes and quarters of the citie, and bring in hither the poore, and the feble, and the halte, and the blinde. And the seruaunte sayde: Lorde it is doone as thou haste commaunded, and yet there is rume. And the Lorde sayd to the seruaunt: goe out vnto the hye wayes and hedges, and compell them to come in, that my house may be filled. For I saye vnto you that none of those men whiche were bidden, shall taste of my supper.

The third Sonday.



Doe wel vnto thy seruaunt: that I may liue and kepe thy worde.

Retribue
seruo tuo.
psal., cxix

Open thou myne eyes: that I may se the wonderous thinges of thy lawe.

I am a straunger vpon yearth: O hyde not thy commaundementes from me.

My soule breaketh out for the very feruent desyre: that it hath alway vnto thy iudgementes.

Thou hast rebuked the proude: and cursed are they that doe erre from thy commaundementes.

O turne from me shame and rebuke: for I haue kept thy testimonies.

Princes also did sit and speake againste me: but thy seruaunt is occupied in thy statutes.

For thy testimonies are my delite: and my counsaylours.

Glory be to the father, and to the sonne: and to the holy goste.

As it was in the beginning, is now, and euer shalbe: worlde without ende. Amen.

The Collect.

Lorde, we beseeche thee mercifully to heare vs, and vnto whom thou hast geuen an heartie desyre to pray: graunt that by thy mightie ayde we may be defended: through Iesus Chaste our Lorde.

The

At the Communion.

The Epistle.

2. Peter, V.

Submit your selues euery man one to an other: knit youre selues together in lowlinesse of mynde. For God resysteth the proude, and geueth grace to the humble. Submit your selues therefore vnder the myghtie hand of god, that he may exalt you when the time is come. Cast al your care vpon him: for he careth for you. Be sober, and watche: for your aduersary the deuil, as a roaring Lyon, walketh about, seeking whome he may deuour: whome resiste stedfast in the fayth, knowing that the same afflictions are appoynted vnto youre brethren, that are in the worlde. But the God of all grace which hath called vs vnto his eternall glory by Christ Iesu, shall his owne selfe (after that ye haue suffered a litle affliction) make you perfect, settle, strengthe, and stablyshe you. To hym bee glory and dominion for euer and euer.

The Gospell.

Luc, xV.

When resorted vnto him, all the publicanes and sinners for to heare him. And the phariseis and scribes murmured, saying. he receyueth sinners and eateth with them. But he put furth thys parable vnto them, saying: what man among you hauing an hundred shepe (if he lose one of them) doth not leaue nintie and nine in the wildernes, and goeth after that whiche is lost, vntill he fynde it: And when he hath found it, he layeth it on his shoulders with ioye. And assone as he cometh home he calleth together hy's louers and neighbours, saying vnto the: Reioyce with me, for I haue founde my shepe, which was lost. I say vnto you, that likewise ioye shalbe in heauen ouer one sinner that repenteth, more then ouer nintye and nine iust persons, which nede no repentaunce. Either what woman hauing ten grotes (if she lose one) doeth not light a candle, and swepe the house, and seke diligently till she finde it: And when she hath founde it, she calleth her louers and her neighbours together, saying: Reioyce with me, for I haue founde the grote which I had lost. Likewise, I saye vnto you, shall there be ioye in the presence of the Angels of god, ouer one sinner that repenteth.

The fourth sonday.

At the Communion.



My soule cleaueth to the dust: O quicken thou me according to thy woorde.

*Adhesit paui
mento anima
psal, cxix.*

I haue knowledged my wayes, and thou heardest me: O teache me thy statutes.

Take me to vnderstand the waye of thy commaundementes: and so shal I talke of thy wonderous workes.

My soule melteth away for very heauines: comfort thou me according vnto thy woorde.

Take from me the way of lying: and cause thou me to make much of thy lawe.

I haue chosen the way of trueth: and thy iudgementes haue I layde before me.

I haue sticken vnto thy testimonies: O Lorde confound me not.

I will runne the waye of thy commaundementes: when thou hast set my heart at libertie.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

GOD, the Protector of all that truste in thee, without whome nothing is strong, nothing is holie: increase and multiply vpon vs thy mercy, that thou being our ruler and guide, we may so passe through thinges temporal, that we finally loose not the thynges eternall: Graunt this heauenly father, for Iesu Chrestes sake our Lorde.

The Epistle.



Suppose that the afflictions of this life, are not worthe of the glory which shalbe shewed vpon vs. For the feruent desyre of the creature abideth, looking when the sonnes of god shal appeare, because the creature is subdued to vanitie against the will therof, but for his will which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious libertie of the sonnes of GOD. For we knowe that euery creature groneth with vs also, and trauayleth in payne, euen vnto this tyme: not onely it, but we also whiche haue the

Roma, viii.

firste

The. v. Sunday after Trynitie Sunday.

first frutes of the spirite, mourne in our selues also, & waite for the adopcion (of the children of GOD) euen the deliuerance of our bodies.

The Gospel.

Luc. Vi.

Eye mercifull as youre father also is mercifull. Judge not and ye shall not be iudged: condemne not, and ye shall not be condemned. For geue and ye shall be forgiven. Geue and it shall be geuen vnto you, good measure and pressed downe, and shaken together, and running ouer, shall men geue into your bosomes. For with the same measure that ye mete withal, shall other men mete to you agayne. And he put furth a similitude vnto them. Can the blynd leade the blynd: doe they not both fall into the ditch? The disciple is not aboue hys maister: Euery man shall be perfect, euen as his maister is. & hy seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye: Either howe canste thou say to thy brother: Brother, let me pul out the mote that is in thyne eye, when thou seest not the beame that is in thine owne eye. Thou ypocrite, caste out the beame out of thyne owne eye firste, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

The. v. Sunday.

Legem pone
psal. cxix.

Teach me, O Lorde, the waye of thy statutes: and I shall kepe it vnto the ende.

Geue me vnderstandyng, and I shall kepe thy lawe: yea, I shall kepe it with my whole hearte.

Make me to goe in the path of thy commaundementes: for therein is my desyre.

Encline my heart vnto thy testimonies: and not to couetousnes.

Turne away myne eyes, lest they beholde vanitie: and quicken thou me in thy waye.

Stablisth thy worde in thy seruaunt: that I may feare thee.

Take away the rebuke that I am afraid of: for thy iudgements

mentes are good.

Beholde, my delite is in thy commaundementes: O quicken me in thy righteousness.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

GRaunte Lorde, we beseeche thee, that the course of this world may be so peaceably ordered by thy gouernance: that thy congregacion may ioyfully serue thee in all godly quietnes: through Iesus Christ our Lorde.

The Epistle.

BE you al of one mynde, and of one heart, loue as brethren, be pitifull, be courteous (meke) not rendering euill for euill, or rebuke for rebuke: but contrariwise blesse, knowing that ye are therunto called, euen that ye shoulde bee heyres of the blessing. For he that doeth long after lyfe, and loueth to see good dayes, let hym refrayne his tongue from euill, and his lippes that they speake no guile. Let him eschewe euill and dooe good: let him seeke peace, and ensue it. For the eyes of the Lorde are ouer the righteous, and hys eares are open vnto theyr prayers. Agayne, the face of the lord is ouer them that doe euill. Moreover, who is it that will harne you, if ye folowe that whiche is good: yea, happie are ye, if any trouble happen vnto you for ryghteousnes sake. Be not ye afrayde for any terrour of them, neyther bee ye troubled, but sanctifye the Lorde God in your heartes.

i. peter. iiii.

The Gospell

IT came to passe that (when the people praised vpon hym, to heare the worde of God) he stode by the lake of Genazareth, & saw two shippes stand by the lakes syde, but the fisherimen were gone out of them, & were washing their nettes. And he entred into one of the shippes (which pertained to Simō) & prayed him that he would thrust out a litle fro the land. And he sate down & taught the people out of the ship.

LUC. V.

when

The. vi. Sonday after Trinitie sonday.

When he had left speaking, he sayde vnto Simon: launche out into the depe, & let slip youre nettes to make a draught. And Simon answered, and sayde vnto him: Maister, we haue labored all night, and haue taken nothing. Neuertheles, at thy commaundement, I wil looce furth the net. And when they had this done, they inclosed a greate multitude of fishes. But they net brake, and they beckened to theyr felowes (whiche were in the other ship) that they shoulde come and helpe them. And they came and fylled bothe the shippes, that they sonke agayn. When Simon Peter sawe this, he fell downe at Iesus knees, saying: Lorde, goe from me, for I am a sinful man. For he was astonied and al that were with him, at the draught of fishes which they had taken: & so was also James and John the sonnes of Zebede, which were parteners with Simon. And Iesus sayde vnto Simon: feare not, from hencefoorth thou shalt cathe men. And they brought the shippes to lande, and forsooke all and folowed him.

The. vi. Sonday.

Et Veniat su
per me. psal.
cxix.



Let thy louing mercy come also vnto me, O lorde: euen thy saluation, according vnto thy woorde.

So shall I make aunswere vnto my blasphemers: for my trust is in thy woorde.

Take not the woord of trueth vtterly out of my mouth: for my hope is in thy iudgementes.

So shall I alway kepe thy lawe: yea, for ever and ever.

And I will walke at libertie: for I seeke thy commaundementes.

I will speake of thy testimonies also, euen before kings: and will not be ashamed.

And my delight shalbe in thy commaundementes: which I haue loued.

My handes also will I lyfte vp, vnto thy commaundementes which I haue loued: and my study shall bee in thy statutes.

Glozy be to the father. &c.

As it was in the beginning. &c.

The

The Collect.

GOD, whiche hast prepared to them that loue thee, suche good thinges as passe al mans vnderstanding: Powre into our heartes such loue toward thee, that we louing thee in all thinges, may obteyne thy promises, whiche excede al that we can desire: Through Iesus Christ our Lorde.

The Epistle.



Knowe ye not, that all we whiche are baptised in Iesu Christe, are baptised to dye with hym: we are buried then with hym by baptisme for to dye: that lyke wyse as Christe was rayled from deathe, by the glory of the father, euen so we also shoulde walke in a newe lyfe. For if we bee graft in deathe lyke vnto hym: euen so shall we bee partakers of the resurrection: Knowyng thys, that our olde manne is crucified with hym also, that the body of sinne, myght vtterly be destroyed, that hēce furth we should not be seruautes vnto sinne. For he that is dead, is iustified from sinne. wherfore, yf we be dead with Christe, we beleue that we shall also liue with hym, knowing that Christ being rayled from deathe, dyeth no more. Deathe hathe no more power ouer him. For as touchyng that he died, he died concerning sinne once. And as touchyng that he liueth, he liueth vnto God: Lyke wyse consider ye also, that ye are dead, as touchyng synne, but are a lyue vnto God, throughe Iesus Christe our Lorde.

Rom. vi.

The Gospell.



Iesus sayd vnto his disciples: excepte your ryghteouseynes excede the righteouseynes of the scribes and phariseis, ye can not enter into the kingdom of heauen. Ye haue hearde that it was sayed vnto them of the olde tyme. Thou shalt not kyll: whosoever killeth, shall be in daunger of iudgement. But I saye vnto you: that whosoever is angrie with his brother (vnaduyledye) shall be in daunger of iudgemente. And whosoever saye vnto hys brother, Racha, shall be in daunger of a couisel. But whosoever saith, thou foole, shall be in daunger of hel fier. Therefore, if thou offerest thy gifte at the altare,

Mat. v.

and

The. vii. sonday after Trynitie sonday.

and there remembreth that thy brother hath ought against thee, leaue there thyne offryng before the alter, and goe thy waye firste, and be reconciled to thy brother, and then come and offer thy gifte. Agree with thyne aduersary quickly, whyles thou art in the way with him, leste at any tyme the aduersary delyuer thee to the iudge, and the iudge delyuer thee to the minister, and then thou be cast into pryson. Surely I say vnto thee: thou shalt not come out thence, til thou haue payed the vttermost farthing.

The. vii. Sonday.

Memor esto
psal. cxix.



Thinke vpon thy seruante, as concerning thy word: wherein thou hast caused me to put my trust.

The same is my comfort in my trouble: for thy worde hath quickened me.

The proude haue had me exceedingly in derision: yet haue I not shrynked from thy lawe.

For I remembred thine everlasting iudgementes, O lord: and receyued comfort.

I am horribly afrayde: for the vngodly, that forsake thy lawe.

Thy statutes haue bene my songes: in the house of my pilgrimage.

I haue thought vpon thy name, O Lorde, in the nyght season: and haue kept thy lawe.

This I hadde: because I kepte thy comaundementes.

Glorie be to the father, and to the sonne: and to the holy goste.

As it was in the beginning, is now, and ever shall be: worlde without ende. Amen.

The Collect.

LORD of al power and might, which art the author and geuer of all good thinges: graffe in our heartes the loue of thy name, increase in vs true religion, nourishe vs with all goodnesse, and of thy great mercy, kepe vs in the same: Through Iesus Christ our Lorde.

The

The Epistle.



Roma. vi.

Speake grossly, because of the infirmitie of your fleshe. As ye haue geuen youre members seruauntes to vncleanness, and to iniquitie (from one iniquitie to an other:) euen so now geue ouer your members seruauntes vnto righteousnes, that ye maye bee sanctified. For when ye were the seruauntes of sinne, ye were void of righteousnes. What fruite had you the in those thinges, wherof ye are now ashamed: for the ende of those thynges is death. But nowe are ye deliuered from synne, and made the seruauntes of God, and haue your fruite to bee sanctified, and the ende cuerlastyng lyfe. For the rewarde of sinne is death: but eternall lyfe is the gifte of God: Through Iesus Christ our Lorde.

The Gospell.



Mat. xiii.

In those dayes, when there was a verie great company, and had nothyng to eate: Iesus called hys Disciples vnto hym, and sayde vnto them: I haue compassyon on the people, because they haue now bene with me thre dayes, and haue nothyng to eate: And if I sende them awaye fastyng to theyr owne howses, they shall faint by the way: for diuerse of them came from farre. And his disciples answered hym: where shoulde a manne haue bread here in the wilderness, to satysfye these? And he asked them, how many loaves haue ye? They sayde, seuen. And he comaunded the people to sit downe on the ground. And he tooke the seuen loaves: And when he had geuen thanks, he brake and gaue to hys disciples, to sette before them. And they did set the before the people. And they had a fewe small fishes. And when he had blessed, he commaunded them also to be set before them. And they dyd eate, and were suffysed. And they tooke vp of the broken meate that was left, seuen baskettes full. And they that dyd eate, were about foure thousande. And he sente them awaye.

R. i. CAt

The eight Sonday after Trinitie Sonday.

At the Communion.

Porcio mea
domine, psal.
cxix.



Hou arte my porcion, O Lorde: I haue promi-
sed to kepe thy lawe.

I made mine humble petition in thy presence
with my whole heart: O be mercifull vnto me
according vnto thy woorde.

I call mine owne waies to remembraunce: and turne my
feete into thy testimonies.

I made haste: and prolonged not the tyme to keepe thy
commaundementes.

The congregacions of the vngodly haue robbed me: but
I haue not forgotten thy lawe.

At midnight will I ryse, to geue thanks vnto thee: be-
cause of thy righteous iudgementes.

I am a companyon of all them that feare thee: and kepe
thy commaundementes.

The earthe, O Lorde, is full of thy mercye: O teache me
thy statutes.

Glozy be to the father, and to the sonne: & to the holy gost.

As it was in the begynnyng, is now, and ever shalbe:
world without ende. Amen.

The Collect.

GOD whose prouidence is neuer deceiued, we humbly be-
seche thee, that thou wilt put away from vs all hurtful
thinges, and geue those thinges which be profitable for vs:
Through Iesus Christe our Lorde.

The Epistle.

Roma, viii.



Brethren, we are debtors, not to the flesh, to
liue after the flesh. For if ye liue after the flesh,
ye shal dye. But if ye through the spirite doe
mortifye the deedes of the body, ye shall liue.
For as many as are led by the spirite of god,
they are the sonnes of God. For ye haue not receyued the
spirite of bondage to feare anye more, but ye haue receyued
the spirite of adoption, wherby we crye: Abba father. The
same spirite certifieth our spirite, that we are the sonnes of
God. If we be sonnes, then are we also heires, the heires I
meane of god, & heires annexed with Christ: if so be that we
suffre

The. ix. Sonday after Trinitie Sonday. Fol. lxxiii.
suffre with hym, that we maye bee also glorified together
with him.

The Gospell.

BEware of false Prophetes, whiche come to you ^{Math. vii.}
in shypes clothing, but inwardely they are rau-
ning wolues. Ye shal know the by their fruites.
Do men gather Grapes of thornes: Or Figges
of Thistles? Euen so euerye good tree bryn-
geth furth good fruites. But a corrupte tree, bringeth furth
euill fruites. A good tree cannot bryng furth bad fruites:
neyther can a bad tree bring forth the good fruites. Euerie
tree that bringeth not forth good fruite, is hewen downe
and caste into the fyre. wherefore, by theyr fruites ye shall
knowe them. Not euerye one that sayeth vnto me, Lorde,
Lorde, shall enter into the kingdome of heauen: but he that
doeth the will of my father whiche is in heauen, he shall en-
tre into the kingdome of heauen.

The. ix. Sonday.



Lord, thou hast delt graciously with thy ser-
uaunt: according vnto thy woorde.

Bonifatius.
psal. cxix.

O learne me true vnderstandyng, and
knowledge: for I haue beleued thy com-
maundementes.

Before I was troubled I went wrong: but now I haue
kept thy woorde.

Thou art good and gracious: O teache me thy statutes.

The proude haue imagined a lye agaynst me: but I will
kepe thy commaundementes with my whole hearte.

Theyr hearte is as fatte as braune: but my delyte hath
bene in thy lawe.

It is good for me that I haue beene in trouble: that I
may learne thy statutes.

The lawe of thy mouth is dearer vnto me: then thou-
sandres of golde and siluer.

Glorie be to the father, & to the sonne: and to the holy gost.

As it was in the begynnyng, is now, and euer shalbe:
world without ende. Amen.

The Collect.

R. ii. Graunt

At the Communion.

GRaunt to vs lord, we beseeche thee, the spirite to thinke,
and doe alwayes suche thynges as bee ryghtefull: that
we, whiche cannot be without thee, may by thee be hable to
lyue accordyng to thy will: Throughe Iesus Christe oure
Lorde.

The Epistle.

1. Cor. x.

Brethren, I woulde not that ye should be ignoraunt,
how that our fathers were al vnder the cloude: and
all passed through the sea, and were al baptised vn-
der Moyses in the cloude, & in the sea, and dyd all eate of one
spirituall meate, and did all drinke of one spirituall drynke.
And they dranke of the spirituall rocke that folowed them,
whiche Rocke was Christ. But in many of them had God
no delight. For they were ouerthrowen in the wilbernesse.
These are ensaumples to vs, that we should not luste after
euil thynges, as they lusted. And that ye should not be wor-
shippers of images, as were some of them, accordyng as it
is written: The people sate downe to eate, and drynke, and
rofe by to playe. Neyther let vs bee defyled with fornyca-
cion, as some of them were defyled with fornicacion, and fel
in one daye thre and twentie thoulande. Neyther lette vs
tempt Christ, as some of them tempted, and were destroyed
of Serpentes. Neyther murmure ye, as some of them mur-
mured, & were destroyed of the destroyer. All these thynges
happened vnto them for ensaumples: But are written to
putte vs in remembraunce, whome the endes of the worlde
are come vpon. wherefore lette hym that thynketh he stan-
deth, take hede lest he fall. There hath none other tempta-
cion taken you, but suche as foloweth the nature of man.
But God is faythful, which shall not suffer you to be temp-
ted aboue your strength: but shall in the middes of the temp-
tacion make a waye, that ye may be hable to beare it.

The Gospell.

Inc. xvi.

Iesus sayde vnto hys disciples: There was a cer-
tayne ryche manne, whiche had a Steward, and
the same was accused vnto hym, that he hadde
wasted his goodes. And he called hym, and sayde
vnto hym: howe is it that I heare thys of thee? Geue ac-
coumptes

The .x. Sunday after Trinitie Sunday.

Fol. lxxv.

countyes of thy Stewardship, for thou mayst be no longer Stewarde. The Stewarde sayde within hymselfe: what shall I doe: For my maister taketh away from me the Stewardship. I can not dygge, and to begge I am ashamed. I wote what to do, that when I am put out of the Stewardship, they may receiue me into theyr houses.

So when he had called all hys Maisters debtors together, he sayed vnto the first: how much owest thou vnto my Maister: And he sayed: an hundred tunnes of oyle. And he sayde vnto him: take thy Bill, and sitte downe quickly, and wyte fiftie. Then sayde he to an other: howe much owest thou: And he sayde: an hundred quarters of wheate. he sayde vnto him: take thy bill and write foure skore. And the Lorde cominended the vniuste Stewarde, because he had done wisely. For the children of this world are in their nacion wyser then the children of lyghte. And I saye vnto you: Make you frendes of the vnyghteous Mammon, that when ye shall haue nede, they may receyue you into euerlasting habitacions.

The .x. Sunday.



thy handes haue made me and fashioned me: Manus the
psal. cxix.
geue me vnderstandyng, that I may learne thy
commaundementes.

They that feare thee will be glad, when they see me: because that I haue put my truste in thy woorde.

I know, O Lorde, that thy iudgementes are ryghte: and that thou of very faithfulness, hast caused me to be troubled.

O let thy mercifull kindnes be my comfort: Accordyng to thy woorde vnto thy seruaunt.

O let thy louing mercies, come vnto me, that I may liue: for thy lawe is my delighte.

Let the proude be confounded, for they goe wickedly aboute to destroye me: But I will bee occupied in thy commaundementes.

Let suche as feare thee, and haue knowen thy testymonies: be turned vnto me.

O let my hearte bee sounde in thy statutes: that I bee not ashamed.

R. iii.

Glorp

At the Communion.

Glorie be to the father, and to the sonne. &c.
As it was in the beginning. &c. Amen.

The Collect.

Let thy merciful eares, O Lorde, be open to the prayers
of thy humble seruauntes: and that they maye obteyne
theyr petitions, make them to aske suche thynges as shall
please thee: Through Iesus Christ our Lorde.

The Epistle.

1. Cor. xli.



Concerning spirituall thynges (brethren) I woulde
not haue you ignoraunte. Ye knowe that ye were
Gentiles, and wente youre wayes vnto dumme y-
mages, euen as ye were led. wherefore I declare vnto you,
that no man speaking by the spirite of God, defyeth Iesus.
Also no manne can say that Iesus is the Lorde, but by the
holy Golfe. There are diuersities of giftes, yet but one spi-
rite. And there are differences of administracions, and yet
but one lorde. And there are diuerse maners of operations,
and yet but one God, whiche woorketh all in all. The gifte
of the spirite is geuen to euery man, to edifye with all. For
to one is geuen through the spirite, the vtteraunce of wise-
dome: To an other is geuen the vtteraunce of knowlege, by
the same spirite. To an other is geuen faythe, by the same
spirite. To an other the gifte of healyng, by the same spi-
rite. To an other, power to doe miracles. To an other pro-
phecie. To an other iudgemente to dyscerne spirites. To
an other diuerse tongues. To an other the interpretation of
tongues: But these all woorketh euen the selfe same spirite,
deuyding to euery man a seuerall gifte, euen as he will.

The Gospell

Luc. xlix.



And when he was come nere to Hierusalem, he
behelde the citie, and wept on it, saying: If thou
hadst knowen those thynges, which belong vn-
to thy peace euen in this thy day thou wouldest
take hede. But nowe are they hyd from thyne
eyes. For the dayes shall come vpon thee, that thy enemies
also shall caste a banke aboute thee, and compasse thee
rounde, and keepe thee in on euerye syde, and make thee
euen

The. xi. Sunday after Trinitie Sunday. Fol. lxxvi.

euene with the ground, and thy children whiche are in thee. And they shall not leaue in thee one stone vpon an other, because thou knoweste not the tyme of thy visitacyon. And he wente into the Temple, and began to caste out them that solde therin, and them that bought, saying vnto them: It is written, my house is the house of prayer: but ye haue made it a denne of theues. And he taughte dayelye in the Temple.

The. xi. Sunday.



My soule hath longed for thy saluacion: and I haue a good hope, because of thy woorde.

Defect.
psal. cxix.

Myne eyes long soore for thy woorde, saying: When wilt thou comfort me:

For I am become lyke a bottie in the smoke: yet doe I not forget thy statutes.

Howe many are the dayes of thy seruaunte: when wilt thou be auenged of them that persecute me:

The proude haue dygged pyttes for me: whiche are not after thy lawe.

All thy commaundementes are true. They persecute me falsely, O be thou my helpe.

They had almost made an ende of me vpon earth: but I forsoke not thy commaundementes.

O quicken me after thy lonyng kyndenes: and so shall I kepe the testimonies of thy mouth.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

GOD whiche declarest thy almightie power, most chieflie in shewing mercy and pitie: Geue vnto vs aboundantly thy grace, that we running to thy promises, may be made partakers of thy heauenly treasure: through Iesus Christe our Lorde.

The Epistle.



Brethren, as pertainyng to the gospel, which I preached vnto you, which ye haue also accepted, and in the which ye continue, by & which also ye are saved: I doe you to wete after what maner I preached vnto you,

1. Cor. xv.

R. iiii.

pf

At the Communion.

¶ Ye kepe it, except ye haue beleued in bayne. For first of all I deliuered vnto you that whiche I receyued, howe that Christ dyed for our synnes, agreeyng to the scriptures: and that he was buried, & that he arose agayne the thirde daye, accordyng to the scriptures: And that he was seene of Cephas, then of the .xii. After that was he seene of mo the fve hundredeth brethren at once, of whiche many remayne vnto this daye, and many are fallen a slepe. After that appeared he to James, then to all the Apostles. And last of al he was seene of me, as of one that was bozne out of due time. For I am the least of the apostles, which am not worthy to be called an Apostle, because I haue persecuted the congregacion of God. But by the grace of God, I am that I am. And his grace whiche is in me, was not in bayne. But I laboured more aboundantly then they al: yet not I, but the grace of God whiche is with me. Therefore, whether it wer I or they, so we preached, and so ye haue beleued.

The Gospell.

Luc. xviii.

Christ tolde thys parable vnto certayne whiche trusted in themselves that they were perfect, & despised other. Two men wente vp into the temple to pray, the one a Pharise, and the other a Publican. The Pharise stood and prayed thus with hymselfe. God, I thanke thee that I am not as other men are, extorcioners, vniuste, adulterers, or as this Publican. I fast twise in the weke: I geue tythe of all that I possesse. And the Publican standing a farre of, would not lift vp hys eyes to heauen, but smote vpon his breste, saying: God bee mercifull to me a synner. I tell you, this manne departed home to hys house iustified more then the other. For every man that exalteth hymselfe shalbe brought lowe: And he that humbleth hymselfe shall be exalted.

The .xii. Sondag.

In eternum
Domine,
psal. cxix.

Lorde, thy woorde endureth for euer in heauen. Thy trueth also remaineth from one generaciō to another: thou haste layde the foundacyon of the earth, and it abydeth.

They continue thys day, accordyng to thyne ordinaunce: for all thinges serue thee.

If my delyte had not beene in thy lawe: I shoulde haue perished

The. xii. Sondag after Trinitie Sondag. Fol. lxxviii.
perished in my trouble.

I will neuer forgette thy commaundementes: for with them thou hast quickened me.

I am thyne, Oh saue me: For I haue soughte thy commaundementes.

The vngodly layde wayte for me to destroy me: but I wil consider thy testimonies.

I see that all thinges come to an ende: but thy commaundementes are exceding broade.

Glozy be to the father, and to the sonne: and to the holy gost.

As it was in the begynning, is now, and euer shalte: world without ende. Amen.

The Collect.

A Almighty and everlastyng God, whiche arte alwayes more ready to heare then we to praye: And arte wonte to geue more then eyther we desyre or deserue: Powre down vpon vs the aboundaunce of thy mercy, forgelyng vs those thinges wherof our conscience is afraide, and geuyng vnto vs that that our prayer dare not presume to aske: throughe Iesus Christ our Lorde.

The Epistle.

Suche trust haue we through Christ to Godwarde, II. Cor. iij. not that we are sufficiente of our selues to thynke any thing, as of our selues, but if we be hable vnto any thing, the same cumineth of god, whiche hath made vs hable to minister the new testament, not of the letter but of the spirite. For the letter killeth, but the spirite geueth lyfe. If the ministracion of death, through the letters figured in stones, was glorious, so that the childe of Israel could not beholde the face of Moses, for the glory of his countenaunce (whiche glory is done away:) why shall not the ministracion of the spirite be much more glorious: for if the ministracyon of condemnacyon bee glorious, muche more dooeth the ministracion of righteousness excede in glory.

The

The.xiii. Sunday after Trinitie Sunday.

The Gospell.

Mar. vii.



Jesus departed from the coastes of Tyre and Sydon, and came vnto the sea of Galile throughe the middes of the Coastes of the. x. cityes. And they broughte vnto hym one that was deaffe, and hadde an impedimente in hys speche, and they prayed hym to put hys hande vpon hym. And when he had taken hym asyde fro the people, he put his fingers into his eares: & did spyt, and touched his tongue, and looked vp to heauen & sighed and sayde vnto him: Ephata, that is to say: be opened. And straightway his eares were opened, and the stryng of his tongue was loosed, and he spake playne. And he commaunded them that they should tell no man. But the more he forbade them, so muche the more a great deale they published, saying: he hath doone all thynges well, he hath made both the deaffe to heare, and the dumme to speake.

The.xiii. Sunday.

Quomo do
dilecti. psalm.
cxix.



Orde, what loue haue I vnto thy lawe: all the day long is my study in it.

Thou through thy comaundementes hast made me wiser then mine enemies: for they are euer with me.

I haue more vnderstandyng then my teachers: for thy testimonies are my studie.

I am wiser then the aged: because I kept thy commaundementes.

I haue refrayned my feete from euery euill waye: that I may kepe thy woorde.

I haue not shynked from thy iudgementes: for thou teachest me.

O how swete are thy woordes vnto my throte: yea sweeter then hony vnto my mouth.

Throughe thy commaundementes I gette vnderstandyng: therefore I hate all wicked wayes.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning. &c. Amen.

The Collect.

A Almighty and mercyfull God, of whose onely gyfte it cummeth, that thy faythefull people dooe vnto thee true

true and laudable seruyce: graunt we beseeche thee, that we may so runne to thy heauenly promises, that we fayle not finally to attayne the same: Throughe Iesus Christe oure Lorde.

The Epistle.

IN Abraham and his seede were the promises made. Gal. iii. he sayeth not in the seedes, as manye: but in thy seede, as of one, whiche is Christe. This I say, that the lawe whiche began afterward, beyond. iiii. C. and. xxx. yeres, doeth not disanul the testament that was confirmed afore of God vnto Christe warde, to make the promyse of none effect. For if the inheritaunce come of the lawe, it cummeth not now of promise. But god gaue it to Abraham by promyse. wherfore then serueth the lawe? The lawe was added because of transgression (til the seede came, to whom the promyse was made) and it was ordayned by Angels in the hande of a mediator. A mediator is not a mediator of one: But God is one. Is the lawe then agaynst the promise of God? God forbidde. For if there had beene a lawe geuen whiche coulde haue geuen lyfe: then no doubt righteousnes shoulde haue come by the lawe. But the scripture concludeth all thinges vnder sinne, that the promise by the faythe of Iesus Christe, shoulde bee geuen vnto them that beleue.

The Gospell.

HAPPY are the eyes which se the thinges that ye se. For I tel you that many prophetes and Luc. xxi. kinges haue desired to se those thinges which ye se, & haue not sene them, and to heare those thinges whiche ye heare, and haue not heard them. And beholde, a certayne lawier stood by and tempted him, saying: Master, what shall I dooe to inherite eternall lyfe: he saide vnto him: what is written in the lawe: howe readest thou: and he aunswered, and sayd: Loue the Lorde thy God with all thy hearte, and with all thy soule, and with all thy strength, and with all thy mynde: and thy neighbour as thy selfe. And he sayde vnto him: Thou hast aunswered right. This doe and thou shalt liue: but he willing to iustifye hymselfe, sayde vnto Iesus: And who is my neighbour: Iesus aunswered and sayde.

The.xiiii. Sonday after Trinitie Sonday.

A certayne man descended from Ierusalem to hierico, and fell among theues, whiche robbed him of his rayment, and wounded him, and departed, leauing hym halfe dead. And it chaunced that there came downe a certayne p̄ieste that same waye, and when he sawe him, he passed by. And lyke- wyle a Leuite, when he went nye to the place, came and looked on him, and passed by. But a certayne Samaritane as he iourneyed, came vnto him: and when he saw him, he had compassion on him, and went to, and bounde by his woundes, and powred in oyle and wine, and set him on his owne beast, and brought him to a cominō inne, and made prouisi- on for him. And on the morowe, when he departed, he took out two pence, and gaue them to the hoste, and sayde vnto him: Take cure of hym, & whatsoeuer thou spendest more, when I come agayn, I wil recompence thee. which now of these three thinkest thou was neighbour vnto hym that fel among the theues: and he sayde: he that shewed mercye on hym. Then sayde Iesus vnto hym: goe, and doe thou lyke- wyle.

The.xiiii. Sonday.

Lucerna pe-
dibus meis.
psal. cxix.

Thy worde is a Lanterne vnto my feete: and a light vnto my pathes.

I haue sworne, and am stedfastlye purposed: to kepe thy righteous iudgementes.

I am troubled aboute measure: quicken me, O Lorde, ac- cording vnto thy woorde.

Let the free will offerynges of my mouth please thee, O Lorde: and teache me thy iudgementes.

My soule is alway in my hande: yet doe not I forget thy lawe.

The vngodlye haue layed a snare for me: but yet swar- ued not I from thy commaundementes.

Thy testimonies haue I claymed as myne heritage for euer: and why: they are the very ioy of my heart.

I haue applyed my heart to fulfill thy statutes alwaye: enen vnto the ende.

Glorv be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The

The Collect.

A Almighty and everlastyng God, geue vnto vs the increase of faythe, hope, and charitie, and that wee maye obteyne that whiche thou doeste promyse: make vs to loue that whiche thou doest commaunde, through Iesus Christ our Lorde.

The Epistle.

Say, walke in the spirite, and fulfill not the luste of ^{Gal. v.} the flesh. For the flesh lusteth contrarye to the spirite, and the spirite contrarye to the flesh: these are contrary one to the other, so that ye cannot doe whatsoener ye woulde. But and if ye bee led of the spirite, then are ye not vnder the lawe. The dedes of the flesh are manifest, whiche are these, adultry, fornicacyon, vncleannes, wantonnesse, wurshipping of images, witchecraft, hatred, variaunce, zeale, wrath, stryfe, sedicions, sectes, enuying, murder, dronkennes, gluttony, and suche lyke, of the whiche I tell you before, as I haue tolde you in tymes past, that they whiche commyt suche thynges, shall not bee inheritors of the kyngdome of God. Contrariwise, the fruite of the spirite is loue, ioy, peace, long suffering, gentlenes, goodnes, faithfulness, mekenes, temperaunce. Agaynste suche there is no lawe. They truelye that are Christes, haue crucified the flesh with the affections and lustes.

The Gospell

And it chaunced as Iesus wente to Ierusalem, ^{LUC. xv.} that he passed throughe Samaria and Galile. And as he entred into a certayne towne, there met hym .x. men that were lepers. whiche stode a farre of, and put furth theyr voyces, and sayd. Iesu Maister haue mercye vpon vs. when he sawe them, he sayed vnto them: goe shewe your selues vnto the priestes. And it came to passe, that as they wente they were censed. And one of them, when he sawe that he was censed, turned backe agayn, & with a loude voice prayled God, and fel downe on his face at his feete, & gaue him thanks. And the same was a Samaritane. And Iesus aunswered, and sayde: Are there not .x. censed: but where are those ix? There are not found that returned agayne to geue God prayse,

The. xv. Sunday after Trinitie Sunday.
 prayse, saue onely this straungier. And he sayde vnto hym:
 Arise, goe thy way, thy fayth hath made thee whole.

The. xv. Sunday.

Iniquos
 do habui.
 psal. cxix.



I hate them that imagine euill thinges: but thy
 lawe doe I loue.

Thou arte my defence and shylde: and my
 trust is in thy woorde.

Away fro me ye wicked: I wil kepe the com-
 maundementes of my God.

O stablish me accordyng vnto thy woorde, that I may
 liue: and let me not be disapoynted of my hope.

holde thou me by, and I shalbe safe: yea my delyte shall
 euer be in thy statutes.

Thou hast troden downe all them that departe from thy
 statutes: for they imagine but deceipte.

Thou puttest awaye all the vngodly of the earthe lyke
 drosse: therfore I loue thy testimonies.

My fleshe trembleth for feare of thee: and I am afrayde
 of thy iudgementes.

Glorie be to the father, and to the sonne, &c.

As it was in the beginning, &c.

The Collect.



Kepe we beseeche thee, O Lorde, thy Churche with
 thy perpetuall mercye, and because the frayltye of
 man, without thee, can not but fall: Kepe vs euer
 by thy helpe, and leade vs to all thynges profitable to our
 saluacion: through Iesus Christ our Lorde.

The Epistle.

Gala. vi.



See howe large a letter I haue written vnto you
 with myne owne hande. As manye as desyre with
 outwarde appearaunce to please carnally, the same
 constraune you to be circūcised, onely lest they should suffer
 persecucio for the crosse of Christ. For they theselues which
 are circūcised kepe not the lawe, but desyre to haue you cir-
 cumcised, that they might reioyce in your fleshe. God forbid
 that I should reioyce but in y cross of our lord Iesu Christ,
 wherby the world is crucified vnto me, & I vnto the world.

For

For in Christ Iesu neither circumcision availeth any thing at all, nor vncircumcison: but a newe creature. And as many as walke according vnto this rule, peace be on them, and mercye, and vpon Israell that pertyneth to God. From hencefurth, lette no manne put me to busines: for I beare in my body the markes of the Lorde Iesu. Brethren, the grace of our Lorde Iesu Christe, bee with your spirite. Amen.

The Gospell.

No man can serue two Maisters: for eyther he shall hate the one and loue the other, or elles leaue to the one, and despise the other: ye cannot serue God and Maime. Therfore I say vnto you: be not careful for your life, what ye shal eate or drinke: nor yet for your body, what raimēt ye shal put on. Is not the lyfe more worth thē meat: & the body more of value then raiment? Behold the foules of the ayre, for they sowe not, neither doe they reape, nor carry into the barnes: and your heavenly father feedeth them. Are ye not muche better then they? whiche of you (by taking carefull thoughte) can adde one cubite vnto hys stature? And why care ye for rayment? Consider the Lilies of the fielde, howe they growe. They labour not: neyther doe they spynne. And yet I saye vnto you, that euen Salomon in all hys royaltie, was not clothed lyke one of these. wherefore, if God so clothe the grasse of the fielde (whiche though it stande to day, is to morow cast into the fornae:) shall he not muche more doe the same for you, O ye of lytle fayth? Therefore take no thoughte, saying: what shall wee eate, or what shall we drinke, or wherewith shall wee be clothed: after al these thinges doe the gentiles seke. For your heavenly father knoweth that ye haue neede of all these thinges. But rather seeke ye firste the kyngdome of God, and the righteousnes thereof, and all these thynges shalbe mynstred vnto you. Care not then for the morowe: for the morowe day shall care for it selfe: sufficiente vnto the daye is the trauail therof.

Mat. vi.

The. xvi. Sonday after Trinitie Sonday.

At the Communion.

Psalm cxix.
Fecit in sciis



Deale with the thing that is lawfull and right:
O geue me not ouer vnto myne oppressours.

Make thou thy seruaunte to delyte in that
which is good: that the proud do me no wrong.

Myne eyes are wasted awaye with looking
for thy health: and for the woorde of thy righteousness.

O deale with thy seruaunte according vnto thy louyng
mercy: and teache me thy statutes.

I am thy seruaunte: O graunte me vnderstandyng, that
I may knowe thy testimonies.

It is time for thee Lorde, to laye to thyne hande: for they
haue destroyed thy lawe.

For I loue thy commaundementes: aboue golde and
precious stone.

Therefore holde I straighte all thy commaundementes:
and all false wayes I vtterly abhorre.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.



Orde we beseeche thee, let thy continuall pitie cense
and defende thy congregacyon: and because it can
not continue in safetie withoute thy succoure, pre-
serue it evermore by thy helpe and goodnes: through Iesus
Christe our Lorde.

The Epistle.

Ephes. iii.



Desyre that you saynt not because of my tribulaci-
ons that I suffer for youre sakes: whiche is youre
prayse. For thys cause I bowe my knees vnto the
father of our Lorde Iesus Christe, whiche is father
ouer all that is called father in heauē and in yearth, that he
woulde graunte you, according to the riches of hys gloze,
that ye may be strengthened with might by his spirite in the
inner manne: that Christe may dwell in youre heartes by
fayth that ye being rooted and grounded in loue, might be
able to comprehend with al saintes, what is the bredth and
length, depth and heigth, and to knowe the excellent loue of
the

the knowledge of Christe, that ye myghte be fulfilled with all fulnes, which comineth of God. Unto hym that is able to do exceeding abundantlye aboute all that wee aske or thinke according to the power that worketh in vs, be praise in the congregacion by Christ Jesus, throughout all generations from tyme to tyme. Amen.

The Gospell.

AND it fortuned that Jesus wente into a Cytie cal-^{TUC. viij.}
led Nain, and manye of hys dyscyples wente with
hy in, and muche people. when he came nye to the
gate of the Cytie, beholde, there was a dead man
caryed out, which was the only sonne of hys mother, and
she was a wedowe, & muche people of the Cytie was with
her. And when the Lorde sawe her, he had compassion on
her, and sayde vnto her: wepe not. And he came nye and
touched the coffin, and they that bare him stode still. And
he sayde: yong man, I saye vnto the, aryse. And he that
was dead, sat vp, and began to speake. And he deliuered
hym to hys mother. And there came a feare on them all.
And they gaue the glory vnto God, saying: A great pro-
phet is risen vp among vs, and God hath visited hys peo-
ple. And this rumor of him wet forth throughout all Jew-
rye, and throughout al the regions which lye round about.

The. xviij. Sundaye.

Thy testimonies are wonderfull: therfore doeth ^{Mirabilia,}
my soule kepe them. ^{psal. cxix.}
when thy worde goeth forth: it geueth lyghte
and vnderstandyng euen vnto the symple.

I opened my mouth and drewe in my breath:
for my delite was in thy commaundementes.

O looke thou vpon me, and be mercyfull vnto me: as
thou blest to do vnto those that loue thy name.

Order my steppes in thy worde: and so shall no wycked-
nes haue dominion ouer me.

O deliuer me from the wrongfull dealinges of menne:
and so shall I kepe thy commaundementes.

Shewe the light of thy countenaunce vpon thy seruaunt:

L. i. and

At the Communion.

and teache me thy statutes.

Myne eyes gylthe out with water: because men kepe not thy lawe.

Glozy be to the father, and to the sonne: and to the .*sc.*
As it was in the begynnyng, is nowe and euer. *sc.*

The Collect.

Lorde, we praye thee that thy grace inaye alwayes pre-
uent and folowe vs, and make vs continually to be ge-
uen to all good woꝝkes: through Iesus Christ our Lorde.

The Epistle.

Eph. iiii.

I(whiche am a prysoner of the Lordes) exhorte you,
that ye walke worthy of the vocacion wherwith
ye are called, with all lowlynes and mekenes, with
humblenes of mynd, forbearyng one another through loue,
and be dilygente to kepe the vnytie of the spirite through
the bonde of peace, being one body and one spirite, euen as
ye are called in one hope of your callyng. Let there be but
one Lorde, one faith, one baptisme, one God and father of
all, whiche is aboue all, and through all, and in you all.

The Gospell.

Luc. xiiii.

It chaunced that Iesus wente into the house of
one of the chiefe Phariseis, to eate bread, on the
Sabboth daye: and they watched hym. And be-
holde, there was a certayne manne before him,
whiche had the dropsye. And Iesus aunswered, and spake
vnto the lawiers and Phariseis, saying. Is it lawefull to
heale on the Sabboth daye? And they helde theyꝝ peace.
And he toke hym and healed hym, and let hym go: and an-
swered them, saying: which of you shall haue an Asse or an
Oxe fallen into a pyt, and wyll not strayght way pul hym
out on the Sabboth daye? And they coulde not aunswere
him againe to these thinges. He put furth also a symilitude
to the geastes, when he marked howe theyꝝ reared to be in
the hiest roumes, & sayd vnto them: when thou art biddē of
any man to a wedding, sit not doune in the highest roume,
lest

lest a more honorable man then thou be bidden of hym, and he (that bad hym and thee) come and saye to thee: geue this man rounge: and thou then begyn with shame to take the lowest rounge. But rather when thou art bidden, go and sit in the lowest rounge, that whē he that bad thee comineth, he may say vnto thee: friend sit vp hier. Then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoever exalteth himselfe, shalbe brought lowe, and he that humbleth himselfe, shalbe exalted.

The. xliii. Sondaye.



Ighteous art thou, O Lorde: and true is thy iudgement. Iustus es dñs
psal. cxix.

The testimonies that thou hast comaunded: are exceeding righteous and true.

My zeale hath euen consumed me: because myne enemyes haue forgotten thy wordes.

Thy worde is tried to the vttermost: and thy seruauent loueth it.

I am small and of no reputation: yet do not I forgette thy commaundementes.

Thy ryghteousnes is an everlastyng righteousness: and thy lawe is the trueth.

Trouble and heauynes haue taken holde vpon me: yet is my delyght in thy commaundementes.

The ryghteousnes of thy testimonies is everlastyng: O graunt me vnderstandyng and I shall lyue.

Glozy be to the father. &c.

As it was in the begynning. &c.

The Collect.

Lorde wee beseeche thee, graunte thy people grace to auoyde the infeccions of the deuyl, and with pure hearte and mynde, to folowe thee, the onely God: Througħ Iesus Christ oure Lorde.

The Epistle.



Thanke my God alwayes on your behalfe, for the grace of God, which is geuen you by Iesus Christ, 1. Cor. 1. that in all thynges ye are made ryche by hym, in all

L. ii.

vtte.

The. xix. Sondaye after Trinitie Sondaye.

utteraunce, and in all knowledge, by the whiche thynges the testymonie of Iesus Christe, was confyrmed in you, so that ye are behinde in no gyfte, wayting for the appearing of our Lorde Iesus Christe, whiche shall also strength you vnto the ende, that ye maye be blameles, in the daye of the comynge of oure Lorde Iesus Christe.

The Gospel.

Math. xxii.



hen the Phariseis had heard, that Iesus dyd put the Saduceis to sylence, they came together, and one of them (whiche was a doctoz of lawe) asked hym a question, temptyng hym, and saying: Master, whiche is the greatest Comaundemēt in the lawe: Iesus said vnto him: Thou shalt loue the lorde thy God with al thy hearte, and with all thy soule, and with al thy minde. Thys is the fyrst and greatest commaundement. And the seconde is lyke vnto it. Thou shalt loue thy neighbour as thy selfe. In these two commaundementes hange all the lawe and the Prophetes. while the Phariseis were gathered together, Iesus asked them, saying: what thynke ye of Christ: whose sonne is he: They sayd vnto hym: the sonne of Dauid. he sayde vnto them: howe then doth Dauid in spirite call hym Lorde, saying: The Lorde sayde vnto my Lorde, sit thou on my ryghte hande tyll I make thyne enemyes thy foote stools. If Dauid then call him Lorde, howe is he then hys sonne: And no man was hable to aunswere him any thing, neither durst any man (from that day furth) aske him any mo questions.

The. xix. Sondaye.

Clamant. psal.
cxix.



Call with my whole hearte: heare me, O Lorde, I will kepe thy statutes.
Yea, euen vpon thee do I call: helpe me and I shall kepe thy testymonies.

Early in the morning do I crie vnto thee: for in thy worde is my truste.

Myne eyes preuente the nyghte watches: that I myghte be occupied in thy wordes.

Heare my voyce (O Lorde) accordyng vnto thy louyng kynd:

kyndnesse : quicken me according as thou art wont.

They drawe nye that of malice persecute me : and are farre from thy lawe.

Be thou nye at hande, O Lorde: For all thy commaundementes are true.

As concernyng thy testimonies, I haue knowen long since : that thou hast grounded them for ever.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

The Collect.

GOD, for as muche as without thee, we are not able to please thee : Graunte that the workyng of thy mercye, maye in all thynges directe and rule our heartes : Through Iesus Christe our Lorde.

The Epistle.

Thus I saye and testyfy through the Lorde, that ye hencefurth walke not as other Gentyles walke, in vanytie of their mynde, whyle they are blynded in their vnderstandyng, beyng farre from a godly life, by the meanes of the ignorauncie that is in them, and because of the blyndenesse of their heartes, whiche beyng past repentance, haue geuen themselves ouer vnto wantonnes, to worke all maner of vncleannes, euen with greddynes. But ye haue not so learned Christe. If so be that ye haue hearde of hym, & haue been taught in him, as the trueth is in Iesu (as concernyng the conuersacion in tyme paste) to laie from you that olde man, which is corrupte, according to the deceiueable lustes. To be renued also in the spirite of youre minde, and to putte on that newe man, which after God is shapen in ryghteousnes and true holynes. wherfore, put away lying, and speake euery man trueth vnto hys neighbour, forasmuche as we are membres one of another. Be angrye and synne not : Let not the sunne go doune vpon your wrath, neither geue place to the backbiter. Lette him that stole, steale nomore, but lette hym rather labour with his handes the thing which is good, that he maye geue vnto him that nedeth. Let no fylthy communicacion procede

Eph. iii.

R. iii.

out

The. xx. sondaye after Trinitie sondaye.

out of your mouth. But that which is good to edifye with all, as oft as nede is, that it maye mynyster grace vnto the hearers. And greue not ye the holy spirite of God, by whom ye are sealed vnto the daye of redemption. Lette all bytternesse and fearcenesse, and wrath, and roaryng, and cursed speakyng, be put awaye from you, with all malicyousnes. Be ye curteous one to another, mercyfull, forgeuing one another, euen as God for Christes sake hath forgeuen you.

The Gospell.

Math. ix.



Jesus entred into a shyppe and passed ouer, and came into hys owne Cytie: And beholde, they brought to hym a manne sycke of the Palley, lying in a bed. And when Jesus sawe the fayth of them, he sayd vnto the sicke of the Palley: Sone bee of good chere, thy synnes be forgeuen thee. And beholde, certayne of the Scribes sayd within themselves: this manne blasphemeth. And when Jesus sawe their thoughtes, he sayde: wherfore thynke ye euyll in your heartes: whether is it easyer to saye, thy synnes be forgeuen thee, or to say, aryse and walke: But that ye maye knowe that the sonne of manne hath power to forgeue synnes in yearth: Then sayeth he vnto the sycke of the Palley: Aryse, take vp thy bed, and go vnto thine house. And he arose and departed to hys house: But the people that sawe it, merueiled and glorified God whiche had geuen suche power vnto men.

The. xx. Sondaye.

Psalm. cxix.
vnde humilis
tatem meam
psal. cxix.



Considre myne aduersytie, and delyuer me: For I do not forget thy lawe.

Auenge thou my cause and delyuer me: quicken me accordyng vnto thy worde.

Healthe is farre from the vngodly: For they regarde not thy statutes.

Great is thy mercy, O Lorde: quicken me as thou art wont.

Many

Many there are that trouble me, and persecute me: yet do not I swaue from thy testymonies.

It greueth me when I see the transgressors: because they kepe not thy lawe.

Consider, O Lord, howe I loue thy commaundementes: O quicken me, according to thy louing kyndnesse.

Thy worde is true from everlastyng: all the iudgements of thy righteousness endure for evermore.

Glozy be to the father, and to the sonne. &c.

As it was in the begynning, is now. &c.

The Collect.

Almighty and merciful God, of thy bountyfull goodness, kepe vs from all thynges that maye hurte vs: that we being ready both in bodye and soule, maye with free heartes accomplishe those thynges, that thou wouldest haue doen: Through Iesus Christe oure Lorde.

The Epistle.

Take hede therfore, howe ye walke circumspectely: not as vnwyle, but as wise men, winnyng occasion, because the dayes are euyl. wherfore, be ye not vnwise, but vnderstande what the wyl of the Lorde is, and be not dronken with wyne, wherin is excelle. But be fylled with the spirite, speaking vnto your selues in Psalmes and hymnes, and spirituall songes, synging and making melody to the Lorde in your heartes, geuing thankes alwaies for all thynges vnto God the father, in the name of oure Lord Iesus Christ: submitting your selues one to another, in the feare of God. Ephe. v.

The Gospell.

Jesus sayde to hys discyples: The kyngdome of heauen is lyke vnto a manne that was a kyng, which made a Mariage for hys sonne, and sente furth his seruauntes, to call them that were bid to the weddyng, and they would not come. Agayne he sent Math. xxii.
L. iiii. furth

The. xxi. sondaye after Trinitie sondaye.

furth other seruauntes, saying: Tell them which are bydden: behold, I haue prepared my dinner, mine Oxen and my fatynges are kylled, and all thynges are ready: come vnto the Mariage. But they made light of it, and went their wayes: One to his farme place, another to hys Marchaundise, and the remnaunte toke his seruauntes, and intreated them shamefullye, and slew them. But when the Kyng heard therof, he was wroth, and sent furth hys menne of warre, and destroyed those murtherers, and brent by their cite. Then sayd he to hys seruauntes: the Mariage is dede is prepared, but they which were bidden, were not worthy: Go ye therfore out into the hye wayes: and as many as ye fynde, bid them to the Maryage. And the seruauntes went furth into the hye wayes, and gathered together all, as many as they coulde fynde, both good and bad, and the wedding was furnished with geastes. Then the kyng came in to se the geastes: and when he spied there a man, which had not on a wedding garment, he sayd vnto him: frende, howe camnest thou in hither not hauing a wedding Garment: And he was euen speacheles. Then sayd the Kyng to the mynisters: take and bynde hym hand and foote, and caste hym into vtter darkenesse, there shall be wepyng and gnasyng of teeth. For many be called, but fewe are cholen.

The. xxi. Sondaye.

Principes
persecuti
psal. cxix.



Rynces haue persecuted me without cause: but my hearte standeth in awe of thy wordes.

I am as glad of thy worde: as one that findeth great spoyle.

As for lies, I hate and abhorre them: But thy lawe do I loue.

Seuen tymes a daye do I prayse thee: Because of thy righteous indgements.

Great is the peace that they haue which loue thy lawe: and they are not offended at it.

Lord, I haue looked for thy sayng health: and doen after thy commaundementes.

My soule hath kepte thy testymonies: and loued them exceedingly.

I haue

I haue kepte thy commaundementes and testymonies :
for all my wayes are before thee.

Glozy be to the father, and to the sonne : and to the holy
ghoste.

As it was in the begynning, is now, and euer shalbe :
worlde without ende. Amen.

The Collect.

Graunte wee beseeche thee, mercifull Lorde, to thy
faythfull people, pardon and peace : that they may
be censed from all their sinnes, and serue thee with
a quyet mynde: Through Iesus Christ our Lorde.

The Epistle.

My brethren, be strong through the Lorde, & through
the power of hys myghte. Put on all the armour ^{Eph. vi.}
of God, that ye maye stande agaynst the assaultes
of the deuyl : for we wrestle not agaynst bloude and fleshe,
but agaynst rule, agaynst power, against worldly rulers, e-
uen gouerners of the darckenes of this worlde, agaynst spi-
rituall craftynesse, in heauenly thinges. wherfore, take vnto
you the whole armour of God, that ye may be able to resist
in the euyl daye, and stande perfecte in all thinges. Stande
therfore, and your loynes gyrd with the trueth, hauyng on
the brest plate of ryghteousnes, and hauyng shoes on youre
feete, that ye may be prepared for the gospel of peace. Aboue
all, take to you the shilde of faith, wherwith ye may quench
al the fiery dartes of the wicked. And take the helmet of sal-
uacion, and the sworde of the spirite, which is the worde of
god. And pray alwaies with al maner of praier and suppli-
cation in the spirite, and wathe therunto with all instance
and supplication, for al saintes and for me: that vtterance
maye be geuen vnto me, that I may open my mouth frely, to
vtter the secretes of my gospel (wherof I am a messenger in
bondes) that therein I maye speake freelye, as I oughte to
speake.

The

The .xxii. sondaye after Trinitie sondaye.

The Gospell.

John .liii.



Here was a certaine Ruler, whose sonne was sycke at Capernaum. As sone as the same heard, that Jesus was come out of Jewry into Galilee, he wente vnto hym, and besought hym that he woulde come doune and heale hys sonne. For he was euen at the pointe of death. Then sayd Jesus vnto hym: excepte ye see signes and wonders, ye will not beleue. The Ruler sayeth vnto hym: Syr, come doune or euer that my sonne dye. Jesus saith vnto hym: go thy waye, thy sonne lyueth. The man beleued the worde that Jesus had spoken vnto hym. And he wente hys waye. And as he was goyng doune, the seruantes mette hym, and tolde hym, saying: thy sonne liueth. Then enquired he of them the houre, when he beganne to auende. And they said vnto him: yesterdaye at the seuenth houre, the feuer left hym. So the father knewe that it was the same houre, in the whiche Jesus sayd vnto hym: Thy sonne lyueth: and he beleued, and all hys housholde. Thys is agayne the seconde miracle that Jesus did, when he was come out of Jewry into Galilee.

The .xxii. Sondaye.

Appropiet
deprecatio,
psal. cxix.



Et my complaynte come before thee, O Lord: Geue me vnderstanding according vnto thy worde.

O let my supplicacion come before thee: Delyuer me according to thy worde.

My lyppes shall speake of thy prayse: when thou hast taught me thy statutes.

Yea, my tounge shal sing of thy worde: For al thy commaundementes are ryghteous.

Let thyne hande helpe me: For I haue chosen thy commaundementes.

I haue longed for thy sayyng healthe, O Lorde: And in thy lawe is my delyght.

O lette my soule lyue, and it shall prayse thee: And thy iudgementes shall helpe me.

I haue

I haue gone astraye like a shepe that is lost: O seke thy seruaunt, for I do not forget thy commaundementes.

Glozy be to the father, and to the sonne: and to the holy gholste.

As it was in the begynning, is now, and euer shalbe: worlde without ende. Amen.

The Collect.

Orde we beseeche thee to kepe thy housholde the churche, in contynuall godlynnes: that through thy protection, it maye be free from all aduersyties, and diuoutly geuen to serue thee in good woikes, to the glozy of thy name: Through Iesus Christ our Lorde.

The Epistle.

Thanke my God with all remembraunce of you al-^{epist.} wayes in al my praers for you, and pray with gladnes: Because ye are come into the felowship of the Gospell, from the fyrst daye vnto now. And am sure ye certified of this, that he which hath begon a good worke in you, shall performe it vntyll the daye of Iesus Christ: as it becommeth me, so iudge I of you all, because I haue you in my hearte: forasmuche as ye are all companyons of grace with me, euen in my bondes, and in the defending and stablishyng of the gospell: for God is my recorde howe greatly I long after you al, fro the very heart roote in Iesus Christ. And this I praye, that your loue may increase yet more and more in knowledge, and in all vnderstanding, that ye may accepte the thynges that are mooste excellent, that ye maye be pure, and suche as offende no manne, vntyll the daye of Christ, beyng filled with the fruite of ryghteousnes, which cometh by Iesus Christ, vnto the glozy and praise of God.

The Gospell.

Peter sayd vnto Iesus: Lorde howe oft shall I forgive my brother, if he synne agaynst me, tyll seuen tymes: Iesus sayeth vnto hym: I say not vnto thee vntyll ^{Math. xviii.}

The. xxiii. sondaye after Trinitie sondaye.

vntyll seven tymes: but seuentie tymes seven tymes. Therfore is the kyngdome of heauen lykened vnto a certayne man that was a kyng, whiche woulde take accoumptes of his seruauntes. And when he had begon to rechen, one was broughte vnto hym, whiche ought hym tenne. *℥*. talentes, but forasmuche as he was not able to paye, his Lorde commaunded hym to be solde, and hys wyfe and chyldezen and all that he had, and payment to be made. The seruaunt fell doune, and besoughte hym, saying: syr, haue patience with me, and I wyll paye thee all. Then had the Lorde pitye on that seruaunt, and loosed hym, and forgauē hym the debt. So the same seruaunt went out, and founde one of hys felowes which ought hym an. *℥*. pence, and he layed handes on hym, and toke hym by the throte, saying: paye that thou owest. And hys felowe fell doune, and besoughte hym, saying: haue patience with me, and I wyll paye thee all. And he woulde not, but wente and cast hym into prison, tyll he shoulde paye the debt. So, when hys felowes sawe what was doen, they were very sorow, and came and tolde vnto their Lorde all that had happened. Then hys Lorde called hym and sayd vnto hym. O thou vngacious seruaunt, I forgauē thee all that debt, when thou desyredst me: Shouldest not thou also haue had compassion on thy felowe, euen as I had pitye on thee: And his Lorde was wroth, and deliuered him to the Jailers, tyll he shoulde paye all that was due vnto him: So lyke wyse shall my heauenly father do also to you, if ye from your heartes forgeue not (euery one hys brother) their trespasses.

The xxiii. Sondaye.

Disiqua do.
minus psal.
cxviii.



If the Lorde himselte had not been on our syde (nowe maye Israell saye:) if the Lord himselte had not been on our syde, when men rose vp agaynst vs.

They had swallowed vs vp quick: when they were so wrathfully displeased at vs.

Yea, the waters had drowned vs: and the fire had gone ouer our soule.

The

The depe waters of the proude: had gone euen ouer our soule.

But praysed be the Lorde: which hath not geuen vs ouer for a praye vnto theyr teethe.

Our soule is escaped, euen as a birde out of the snare of the fouler: the snare is broken, and we are deliuered.

Dure helpe standeth in the name of the Lorde: whyche hath made heauen and yearth.

Glozy be to the father, and to the sonne. &c.

As it was in the begynning, is now, &c.

The Collect.

God our refuge and strength, which art the authoz of all godlynes, be ready to heare the deuoute prayers of thy church: and graunte that those thynges whyche we aske faithfully, we maye obtayne effectually: through Iesu Christ our Lorde.

The Epistle.

Bethzen be folowers together of me, and looke on them whiche walke euen so as ye haue vs for an example. For many walke (of whome I haue tolde you often, and nowe tell you weping) that they are the enemies of the crosse of Christ, whose end is damnacion, whose bely is theyr God, & glozy to theyr shame, which are worldly myrdded. But our conuersacion is in heauen, from whence we loke for the sauour, euen the Lorde Iesus Christ, which shall chaunge our byle body, that he maye make it like vnto his glorzyous bodye: accordyng to the workyng, wherby he is able also to subdue all thynges vnto hymselfe.

The Gospell.

When the Pharyseis wente out and toke counsayll, howe they myghte tangle him in his wordes. And they sent out vnto him their disciples with herodes seruauntes, saying: Mayster, we kncwe that thou art true, and teacheste the waye of God truely, neither carest

The. xliiii. sondaye after Trinitie sondaye.

carest thou for any man, for thou regardest not the outward
 apperaunce of men. Tel vs therfore, howe thynkest thou:
 Is it lawfull that tribute be geuen vnto Cesar, or not? But
 Iesus perceiuyng theyr wickednes, said: why tempte ye me
 ye ypocrites: Shewe me the tribute money. And they toke
 hym a peny. And he sayd vnto them: whose is this Image
 and superscription: they sayd vnto him, Cesars: Then said
 he vnto them: geue therfore vnto Cesar, the thinges which
 are Cesars: and vnto God, those thinges that are Goddes.
 when they had hearde these wordes, they meruayled, and
 left hym, and went their waye.

The. xliiii. sondaye.

Qui confidit
 psal. cxv.



They that put theyr trust in the Lorde, shalbe euen
 as the mount Syon: which may not be remoued,
 but standeth fast for euer.

The hylles stande about Ierusalem: euen so
 standeth the Lorde round about hys people, from this time
 forth for evermore.

For the rodde of the vngodly cometh not into the lot of
 the righteous: lest the righteous put theyr hande vnto wic-
 kednes.

Do well (O Lorde:) vnto those that be good and true of
 hearte.

As for suche as turne backe vnto their owne wickednes:
 the Lorde shall leade them forth with the euell doers, but
 peace shalbe vpon Israell.

Glorie be to the father, & to the sonne, & to the holy gost.

As it was in the begynning, is now, and euer shalbe:
 worlde without ende. Amen.

The Collec.

Lorde we beseeche thee, assoyle thy people from their of-
 fences: that through thy bountifull goodnes, we may be
 deliuered from the bandes of al those sinnes, which by our
 frailtye we haue committed: Graunt thys. &c.

The Epistle.



Ve geue thanks to God, the father of our Lord Jesus Christ, alwaies for you in our prayers: for wee haue heard of your faith in Christ Iesu, and of the loue which ye beare to al saintes, for the hopes sake which is layde vp in store for you in heauen: of whyche hope ye heard before by the true worde of the gospel, whiche is come vnto you euen as it is, fruitfull, and groweth as it is also among you, from the daye in the whiche ye heard of it, and had experyence in the grace of God through the trueth, as ye learned of Epaphroa our deare felowe seruaunt, which is for you a faythfull minyster of Christ, whiche also declared vnto vs your loue whiche ye haue in the spirite. For thys cause we also, euer since the daye we heard of it, haue not ceased to praye for you, and to desyre that ye myght be fulfilled with the knowledge of his wyll, in all wisdom and spirituall vnderstandyng, that ye myght walke worthy of the Lorde, that in all thinges ye maye please, being fruitefull in al good workes, and increasyng in the knoweledge of God, strenghted with all myght, through hys glorious power, vnto all pacyence and long suffering, with ioyfulness, geuing thākes vnto the father, which hath made vs meete to be partakers of the inherytaunce of sayntes in lyght.

The Gospel.



Whyle Jesus spake vnto the people, beholde, there came a certayne ruler, and worshipped hym, saying: my daughter is euen now diseased, but come and laye thy hande vpon her, and she shall lyue. And Jesus arose & folowed hym, and so did hys discyples. And beholde, a woman which was diseased with an issue of bloude twelue yeres, came behynde hym and touched the hemine of hys vesture. For she sayde within her selfe: If I maye touche but euen hys vesture only, I shalbe safe. But Jesus turned hym about, and when he sawe her, he sayde: daughter be of good comfort, thy faith hath made thee safe. And the woman was made whole euen that same tyme. And whē Jesus came into the rulers house, and sawe the minstrelles and the people makyng a noyse, he sayde vnto them: get you hence, for the mayde is not dead but slepeth.

And

The xxv. Sunday after Trinitie Sunday.

And they laughed hym to scoorne: But when the people were put furth, he wente in, and toke her by the hande, and sayd: damosel aryle. And the damosel arose. And this noise went abrode into all that lande.

The xxv. Sundaye.

Nisi domi:
nus. psal.
cxvii.



Except the Lorde builde the house: their labour is but lost that builde it.

Excepte the Lorde kepe the citie: the watche-
man waketh but in bayne.

It is but lost labour that ye haste to ryse by early, and so late take reste: and eate the bread of carefulnes, for so he geneth hys beloued slepe.

Lo, chyldren and the fruite of the wombe, are an heri-
tage and gifte: that commeth of the Lorde.

Lyke as the arrowes in the hande of the giaunt: euen so are the younge chyldren.

Happy is the manne, that hath his quiver full of them: they shall not be ashamed, when they speake with theyr e-
nemies in the gate.

Glorie be to the father, and to the sonne. &c.

As it was in the begynning, is now. &c.

The Collect.

S Tierre by we beseeche thee, O lord, the wylles of thy faith-
ful people: that they plenteously bringing furth the fruit
of good workes, inaye of thee be plenteously rewarded:
through Iesus Chyste our Lorde.

The Epistle.

Iere. xxviii.



Beholde the tyme cometh, sayeth the Lorde, that I
wil raise vp the righteous braunch of Dauid, which
king shal beare rule, and he shal prosper with wis-
dome, and shall set by equitie and ryghteousnes agayne in
the earth. In his tyme shal Iuda be saned, and Israel shal
dwell without feare. And this is the name that they shall
call hym: euen the Lorde our ryghteousnesse: and therefore
beholde,

beholde, the tyme cummineth, sayeth the Lorde, that it shall no more be sayed: the Lord lyueth, whiche brought the children of Israel out of the lande of Egypt: But the Lorde liueth which brought furth and lead the seede of the house of Israel out of the north lande, and from al countreyes where I had scatered them: and they shall dwel in their owne land agayne.

The Gospell.

When Jesus lift vp his eyes, & sawe a great company John. vi. come vnto him, he sayeth vnto Philip: whence shall we bye bread that these may eate? This he sayd to proue hym: for he himselfe knewe what he woulde doe. Philip answered hym: two hundred peniworthe of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrewe, Simon Peters brother) sayd vnto him: There is a lad here, which hath fyue barley loaves, & two fyshes: but what are they among so many? And Jesus sayd: make the people sit downe. There was muche grasse in the place. So the men sate downe, in number about fyue thousande. And Jesus toke the bread, and when he had geuen thankes, he gaue to the disciples, and the disciples to them that were set downe. And likewyse of the fyshes as muche as they woulde. when they had eaten inough, he sayeth vnto his disciples: Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskettes with the broken meate of the fyue barley loaves, whiche broken meate remainned vnto them that had eaten. Then those menne (when they had seen the miracle that Jesus dyd) sayd: this is of a trueth the same prophete that should come into the worlde.

(.)

D.i.

Saint

SAINT AN

drewes daye.

At the Communion.

Sepe expugn
sanctum.
Psal. cxxxix.

MAny tymes haue they fought against me from my youth vp: may Israell nowe saye.

Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

The plowers plowed vpon my backe: and made long furrowes.

But the righteous Lorde: hath hewen the snares of the vngodly in pecies.

Let them be confounded and turned backward: as many as haue euill will at Sion.

Let them be euen as the grasse growyng vpon the house toppes: whiche withereth afore it be pluckt vp.

Wherof the mower filleth not his hande: neyther he that bindeth vp the sheues, his bosome.

So that they whiche goe by, saye not so muche: as the Lorde prosper you, we wishe you good lucke in the name of the Lorde.

Glozy be to the father, and to the sonne: and to the holy gost.

As it was in the beginning, is nowe and euer shalbe: worlde without ende. Amen.

The Collect.

Almightie God, whiche haste geuen suche grace to thy Apostle sainte Andrew, that he counted the sharpe and painful death of the crosse to be an high honour, and a great glozy: Graunt vs to take & esteeme al troubles and aduersities which shall come vnto vs for thy sake, as thinges profitable for vs toward the obtayning of euerlasting lyfe: through Iesus Christe our Lorde.

The Epistle.

Roms. x.



Yf thou knowledg with thy mouth, that Iesus is the Lorde, and beleue in thy heart, that God raised hym vp from death, thou shalt bee safe. For to beleue

to beleue with the heart iustifieth: and to knowledge with the mouth maketh a manne safe. For the scripture sayeth: whosoever beleueth on him shal not be confounded: There is no difference betwene the Jewe and the Gentile. For one is Lord of al, whiche is riche vnto al that cal vpon him. For whosoever doeth call on the name of the Lord, shall be safe. How then shall they cal on him, on whom they haue not beleued: How shall they beleue on hym, of whom they haue not heard: How shall they heare, without a preacher: And how shall they preache, excepte they be sent: As it is written: how beautifull are the feete of them whiche bring tidinges of peace, and bring tidinges of good thinges: But they haue not al obeyed to the gospel, for Esay saith: Lord, who hath beleued our sayings: So the faith cummeth by hearing, and hearing cummeth by the worde of God. But I aske: haue they not heard: no doubt they: sounde wente out into all landes, and they: wordes into the endes of the world. But I demaund whether Israel did knowe or not: First Moyses sayeth: I will prouoke you to enuye, by them that are no people, by a folishe nation I wyll angre you. Esay after that is bolde, and sayeth: I am found of them that sought me not: I am manifest vnto them that asked not after me. But against Israel he sayeth: Al daye long haue I stretched furth my handes vnto a people that beleueth not, but speaketh against me.

The Gospel.



So Iesus walked by the sea of Galile, he sawe Math. xiii. two brethren: Simon, which was called Peter, & Andrew his brother, casting a net into the sea (for they were fyshers) and he sayeth vnto the: folowe me, & I will make you to become fishers of men. And they streightway left their nettes, & folowed him. And when he was gone furth from thence, he sawe o- ther two brethren, James the sonne of Zebede, and John his brother, in the ship with Zebede they: father, mending they: nettes, and he called them. And they immediately left the shippe and they: father, and folowed hym.

M. ij.

C At

Saincte Thomas the Apostle.

At the Communion.

Beati omnes.
psal. cxxviii.



Blessed are al they that feare the Lorde: and walke in his wayes.

For thou shalt eate the labors of thine handes:
O well is thee, and happy shalt thou be.

Thy wyfe shal be as the fruiteful vine: vpon the walles of thyne house.

Thy children lyke the Olive braunches: round about thy table.

Loe, thus shal the man be blessed: that feareth the Lord.

The Lorde from out of Sion, shall so blesse thee: that thou shalt see Jerusalem in prosperitie all thy lyfe long.

Yea that thou shalt see thy chylders children: and peace vpon Israel.

Glozy be to the father, and to the sonne: and to the holy gost.

As it was in the beginning, is now and ever shal be: worlde without ende. Amen.

The Collect.

A mighty everlyving God, whiche for the more confirmation of the fayth, didst suffer thy holy Apostle Thomas, to be doubtfull in thy sonnes resurreccion: graunte vs so perfectly, and without al doubt to beleue in thy sone Jesus Christe, that our faith in thy sight neuer be reprovied: heare vs, O Lorde, through the same Jesus Christe: to whom with thee and the holy gost be all honour. &c.

The Epistle.

Ephes. ii.



Now ye are not straungers nor foreiners: but citizens with the sainctes, and of the householde of God, and are builde vpon the foundation of the Apostles and prophetes, Jesus Christ himselfe being the head corner stone: in whom what building soeuer is coupled together, it groweth vnto an holy temple in the Lorde, in whom ye also are built together, to be an habitation of God through the holy gost.

The

The Gospell.



Thomas one of the twelue, whiche is called Didimus, was not with them when Iesus came. The other disciples therfore sayed vnto him: we haue seen the Lorde. But he sayed vnto them: excepte I see in his handes the prante of the nayles, and put my finger into the printe of the nayles, and thrust my hande into his syde, I will not beleue. And after eight dayes, againe his disciples were within, and Thomas with them. Then came Iesus when the doores were shut, and stode in the middes, and sayed: peace be vnto you. And after that, he sayed to Thomas: bryng thy finger hither, and see my handes, and reache hither thy hande, and thrust it into my syde, and be not faythlesse, but beleuyng. Thomas aunswered and sayed vnto hym: my Lorde and my God. Iesus sayed vnto hym: Thomas, because thou haste seen me, thou haste beleued: blessed are they that haue not seen, & yet haue beleued. And many other sygnes truly dyd Iesus in the presence of his disciples, whiche are not witten in this booke. These are witten that ye myght beleue that Iesus is Christ the sonne of God, and that (in beleuyng) ye myght haue lyfe through his name.

The conuersion of Saincte Paule.

At Mattyngs.

The. ii. Lesson. Act. xxi. vnto. they heard hym.



will geue thankes vnto thee, O Lorde, with my whole heart: euen before the Gods, wyll I syng prayse vnto thee. Confitebor tibi, psal. cxviii.

I wyll worshippe towarde thy holy temple, and prayse thy name, because of thy louing kindnesse and trueth: for thou haste magnified thy name, and thy worde aboue all thinges.

When I called vpon thee, thou heardest me: and enduedst my soule with muche strength.

All the kinges of the earth shall prayse thee, O Lorde: for

M.iii.

At the Communion.

for they haue heard the wordes of thy mouth.

Yea, they shall sing in the wayes of the Lorde: that great is the glory of the Lorde.

For though the Lorde be hye, yet hath he respecte vnto the lowly: as for the proude, he beholdeth them a farre of.

Though I walke in the midst of trouble, yet shalt thou refreshe me: thou shalt stretch forth thine hande vpon the furiousnesse of myne enemies, and thy ryght hande shall save me.

The Lorde shall make good his louing kindnes toward me: yea thy mercy, O Lorde, endureth for euer, despyle not then the workes of thyne owne handes.

Glory be to the father, and to the sonne: and to the holy gost.

As it was in the begynnyng, is now, and euer shall be: worlde without ende. Amen.

The Collect.

GOD whiche haste taught all the worlde, through the preaching of thy blessed Apostle Sainct Paul: graunt we beseeche thee, that we whiche haue his woonderfull conversion in remembraunce, maye folowe and fulfill the holy doctrine that he taught: through Iesus Christe our Lorde.

The Epistle.

Actes, ix.



AND Saul yet breathyng out threatnynges, and slaughter againste the Disciples of the Lorde, wente vnto the hye priest, and desired of hym letters to carye to Damasco, to the Synagoges: that if he founde any of this way (whether they were menne or women) he might bring them bound vnto Ierusalem. And whē he iourneyed, it fortuned that as he was come nigh to Damasco, sodenly there shyned rounde aboute hym a light from heauen, and he fel to the earth, & heard a voice sayng to him: Saul, Saul, why persecutest thou me: And he said: what

What art thou **Lo**rde : And the **Lo**rde sayde : I am **I**esus whom thou persecutest. It is hard for thee to kicke against the pricke. And he both trebling and astonied, sayed : **Lo**rd, what wilt thou haue me to doe : And the **Lo**rd sayed vnto him : arise and goe into the citie, & it shalbe tolde thee what thou must doe. The men whiche iourneyed with him, stode amased, hearing a voyce, but seeyng no man. And **S**aul arose from the earth, and when he opened his eyes, he sawe no man : But they led hym by the hande, and brought hym into **D**amasco. And he was thre daies without sight, and neither did eate nor drinke. And there was a certaine discipule at **D**amasco, named **A**nani^as, & to him sayed the **Lo**rd in a vision : **A**nani^as : and he sayd : behold, I am here **Lo**rd. And the **Lo**rd sayed vnto him : arise and goe into the strete (whiche is called streight) and seke in the house of **J**udas, after one called **S**aul of **T**harsus. For behold, he prayeth, and hath seen in a vision a manne named **A**nani^as, cumming in to him, & putting his handes on him, that he might receiue his sight. Then **A**nani^as answered : **Lo**rd, I haue heard by many of this man, howe muche euil he hath done to thy saintes at **J**erusalem : & here he hath aucthoritie of the hye priestes, to bind al that call on thy name. The **Lo**rd sayd vnto him : go thy way, for he is a chosē vessel vnto me, to beare my name before the Gentiles, and kinges, and the childre of **I**srael. For I wil shewe him, how great thinges he must suffer for my names sake. And **A**nani^as wente his way, and entred into the house, and put his handes on hym, and sayd : brother **S**aul, the **Lo**rd that appeared vnto thee, in the way as thou camest, hath set me, that thou mightest receiue thy sight, & be filled with the holy gost. And immediately there fel fro his eyes as it had been scales, & he receiued sight, and arose, and was baptised and receiued meate, and was comforted. Then was **S**aul a certayne dayes with the disciples whiche were at **D**amasco. And straight way he preached **C**hriste in the **S**inagogues, howe that he was the sonne of **G**od. But all that hearde him were amased, and sayed : is not this he that spoyled them whiche called on this name in **J**erusalem, and came hither for that in-

The purification of Sainet Mary the virgin.
tent, that he might bring them bound vnto the hie priestes:
But Saul encreased the more in strength, and confounded
the Jewes whiche dwelt at Damasco, affirming that this
was very Christe.

The Gospell.

Math. xix.

Peter answered and sayed vnto Jesus: behold, we
have forsaken all, and folowed thee: what shall we
haue therfore? Jesus sayde vnto them: Verely I
say vnto you, that when the sonne of man shall sit
in the seate of his Maiestie, ye that haue folowed me in the
regeneration, shall syt also vpon twelue seates, and iudge
the twelue tribes of Israel. And every one that forsaketh
house, or brethren, or sisters, or father, or mother, or wyfe, or
children, or landes, for my names sake, shall receiue an hun-
dred folde, and shall inherite euerlastyng lyfe. But manye
that are first shalbe last, and the last shalbe first.

At Euen song.

The seconde lesson. Actes. xxi. vnto the ende.

The Purification of S. Mary the virgin.

Ecce nunc bes
nedicite. psal.
cxviii.

Behold (nowe) prayse the Lord all ye seruauntes
of the Lord, ye that by night stand in the house
of the Lord: (euen in the courtes of the house of
our God.)

Lifte vp your hands in the Sanctuary: and
prayse the Lord.

The Lord that made heauē and earth: geue thee blessing
out of Sion.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is nowe, and euer. &c.

The Collect.

Almightie and euerlastyng God, we humbly beseeche
thy Maiestie, that as thy onely begotten sonne,
was this daye presented in the Temple, in the sub-
stance

statunce of our fleshe: so graunte that we may bee presented vnto thee with pure and cleare myndes: By Iesus Christe our Lorde.

The Epistle.

The same that is appoynted for the Sunday.

The Gospell.

When the time of their Purification (after the law ^{Luc. ii.} of Moles) was come, they broughte hym to Hierusalem, to presente hym to the Lorde (as it is written in the lawe of the Lorde: euerye manne childe that firste openeth the matrix, shalbe called holye to the Lorde:) and to offre (as it is sayd in the law of the lord) a payre of turtle Dooues, or two younge Pigeons. And beholde, there was a manne in Hierusalem, whose name was Simeon. And the same man was iust and godly, and looked for the consolation of Israel, and the holy gost was in him. And an aunswere had he receiued of the holy goste, that he should not see death, except he first saw the Lordes Christ. And he came by purification into the temple.

Saint Mathies day.

Delyuer me, O Lorde, from the euill manne: ^{Eripe me,} and preserue me from the wicked manne. ^{psal. cxl.}
which imagine mischiefe in their heartes:
and stirre vp stryfe all the day long.
They haue sharpened theyr tongues lyke
a Serpente: Adders poyson is vnder theyr
lippes.

Kepe me, O Lord, from the handes of the vngodly: preserue me from the wicked menne, whiche are purposed to ouerthrowe my goinges.

The proude haue layed a snare for me, and spred a net abroad with coardes: yea, and set trappes in my way.

I sayd vnto the Lord, thou art my God: heare the voyce of my prayers, O Lorde.

At the Communion.

O Lorde God thou strength of my health: thou hast cornered my head in the day of battayl.

Let not the vngodly haue his desyre, O Lord: let not his mischeuous imagination prosper, lest they be to proude.

Lette the myschiefe of theyr owne lyppes fall vpon the head of them: that cumpasse me about.

Lette hoate burning coales fall vpon them: let them bee caste into the fyer, and into the pyt, that they neuer ryse vp agayne.

A manne full of woordes shall not prosper vpon the yearth: euill shall hunte the wicked persone, to ouerthrowe hym.

Sure I am that the Lorde will auenge the poore: and maynteyne the cause of the helpelesse.

The righteous also shall geue thanks vnto thy name: and the iust shall continue in thy sight.

Glorie be to the father, and to the sonne: and to the holy gost.

As it was in the begynnyng, is now, and euer shall be: world without ende. Amen.

The Collect.

A Lmyghtie God, whiche in the place of the traytor Judas, didst chole thy faythfull seruante Mathie, to bee of the nounge of thy twelue Apostles: Graunte that thy church being alway preserued from false Apostles, may be ordred and guided by faythfull and true pastors: Through Iesus Christ our Lorde.

The Epistle.

Actes, i.



In those dayes Peter stode vp in the myddes of the Disciples, and sayd: (the nounge of names that were together, were aboute an. c. and xx.) Ye menne and brethren, thys scripture must nedes haue beene fulfylled, whiche the holye goste, through the mouth of Dauid spake befoze of Judas, which was guide to them that toke Iesus. For he was nūbred with vs, and had obteyned felowship in this ministracion.

cion. And the same hath now possessed a plat of grounde, with the rewarde of iniquitie: and when he was hanged, he burst a sunder in the middes, and all his bowels gushed oute: And it is knowen vnto all the inhabiteurs of Hierusalem: insomuche that the same fyeelde is called, in theyr mother tongue, Acheldama, that is to say, the bloud fiede. For it is written in the booke of Psalmes: hys habitacyon be voyde, and no man be dwelling therein, and his busshop-rike let an other take. wherefore, of these men whiche haue companied with vs (all the time that the Lorde Jesus had all his conuersacion among vs, beginning at the baptisme of John vnto that same day, that he was take by from vs) must one be ordeyned, to be a witnes with vs of his resurrection. And they appoynted two, Ioseph whiche is called Barsabas (whose surname was Iustus) and Mathias. And when they prayed, they sayde: Thou Lorde, whiche knowest the heartes of all men, shewe whether of these two thou hast chosen, that he may take the rouine of thys ministraciō and Apostleship, from which Judas by transgression fell, that he might goe to his owne place. And they gaue furth theyr lottes, and the lot fell on Mathias, and he was counted with the eleuen Apostles.

The Gospell.



In that tyme Jesus answered, and sayde: **I** thanke thee (O father) lord of heauē and earth, Math. 23 because thou haste hid these thynges from the wyse and prudent, and hast shewed them vnto babes: verely father, euen so was it thy good pleasure. All thynges are geuen ouer vnto me of my father. And no man knoweth the sonne, but the father: neyther knoweth anye manne the father, saue the sonne, and he to whome soeuer the sonne will open him. Come vnto me all ye that laboure and are laden, and I wil ease you. Take my yoke vpon you and learne of me, for I am meke and lowly in heart, and ye shall fynde rest vnto your soules: for my yoke is easye, and my burden is light.

The Annuntiation of the virgin Marie.
At the Communion.

Domine non
est exal. psal.
cxxx.



LORD, I am not hye mynded: I haue no proud
lookes.

I doe not exercise my self in great matters:
which are to hye for me.

But I refrayne my soule, and kepe it low,
like as a childe that is wayned from his mo-
ther: yea my soule is euen as a wayned childe.

O Israell trust in the Lorde: from thys tyme furth for e-
uermore.

Glorie be to the father, and to the sonne. &c.
As it was in the beginning. &c. Amen.

The Collect.

We beseeche thee lord, powre thy grace into our heartes,
that as we haue knowen Christ thy sonnes incarnati-
on, by the message of an Angel: so by his crosse and passion,
we may bee broughte vnto the glorie of hys resurreccyon:
Through the same Christ our Lorde.

The Epistle.

Esai. vii.



GOD spake once againe vnto Ahas, saying: require
a token of the lord thy God, whether it be toward
the depth beneath, or toward the heyghte aboue.
Then sayde Ahas: I will require none, neyther
will I tempte the lorde. And he sayed: hearken to, ye of the
house of David, is it not inoughe for you, that ye bee grie-
uous vnto men, but ye must griue my god also: And ther-
fore the Lorde shall geue you a token: Beholde, a virgin
shall conceiue and beare a sonne, and hys mother shall call
his name Emanuel. Butter and hony shall he eate, that he
may know to refuse the euil and choose the good.

The Gospell.

Luc. i.



AND in the sixth moneth, the Aungell Gabriell was
sent from god vnto a citie of Galile, named Naza-
reth, to a virgin spoused to a mā, whose name was
Joseph,

Joseph, of the house of David, and the virgins name was Mary. And the Angel went in vnto her & sayd: Hail ful of grace, the Lorde is with thee: Blessed art thou among women. when she sawe hym, she was abashed at his saying: and cast in her mind, what maner of salutation that should be. And the Angel sayd vnto her: feare not Mary, for thou hast found grace with god: Beholde, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Jesus: he shall be great, & shall be called the sonne of the hygheste. And the Lorde God shall geue vnto hym, the seate of his father David, and he shall reigne ouer the house of Jacob for euer, and of his kingdome there shall be none ende. Then sayd Mary vnto the Angel: how shall this be seeing I know not a man: And the Angel answered and said vnto her: the holy gost shall come vpon thee, and the power of the highest shall ouershadowe thee. Therfore also that holy thing whiche shall be borne, shall be called the sonne of God. And beholde, thy cosin Elizabeth, she hath also conceiued a sonne in her age. And this is her sixt moneth, whiche was called barren: for with god shall nothing be vnpossible. And Mary sayd: beholde the handmayde of the Lorde: be it vnto me, accordyng to thy woorde. And the angel departed from her.

C Saint Markes day.



Did I call vpon thee, hast thee vnto me: and conside my voyce when I crye vnto thee.

*Domine elau
mani. psal.*

Let my prayer be set furth in thy sighte as the incense: and let the lifyng vp of my handes be an euening Sacrifice.

cxli.

Set a watche, O Lorde, before my mouth: and kepe the doore of my lippes.

Let not myne hearte be enclyned to any euill thyng: let me not be occupied in vngodly workes, with the men that worke wickednesse, lest I eate of suche thinges as please them.

Let the righteous rather smite me frendely: and reprove me.

But

At the Communion.

But let not they: precious Salines breake myne head:
yea I will pray yet against they: wickednes.

Let they: iudges be ouerthrowen in stonye places: that
they may heare my wordes, for they are swete.

Our bones lye scattered before the pitte: Lyke as when
one breaketh and heweth wood vpon the earth.

But myne eyes looke vnto thee, O Lord God: in thee is
my trust, O cast not out my soule.

Kepe me from the snare, whiche they haue layed for me:
and from the trappes of the wicked dooers.

Let the vngodly fall into they: owne nettes together:
and let me euer escape them.

Glozy be to the father, and to the sonne: and to the holy
gost.

As it was in the begynning, is now, and euer shall be:
worlde without ende. Amen.

The Collect.

A Almighty G O D, whiche haste instructed thy holye
Churche, with the heauenly doctrine of thy Euangelist
Saint Marke: geue vs grace so to bee establyshed by thy
holly gospell, that we be not, like children, caried away with
euery blast of bayne Doctrine: Through Iesus Christ our
Lorde.

The Epistle.

Eph. iij.



Vnto euery one of vs is geuen grace, accor-
dyng to the measure of the gyfte of Christe.
wherfore he sayth: when he went bp an hie,
he led captiuitie captiue, & gaue gyftes vnto
menne. That he ascended, what meaneth it,
but that he also descended first into the low-
est partes of the earth: he that descended, is euen thesame
also that ascended bp aboue al heauens, to fulfill al thynges.
And the very same made some Apostles, some Prophetes,
some Euāgelistes, some shepheardes and teachers: to the
edifyng of the Sainctes, to the wooke & ministraciō, euen
to the edifyng of the body of Christe, till we all come to the
vnitie of faith, & knowledge of the sonne of god, vnto a per-
fect man, vnto the measure, of the full perfect age of Christ.

That

That we henceforth should be no more children, wauering and caried about with euery winde of doctrine, by the wyl-nes of men, through craftines, whereby they lay awayte for vs, to deceyue vs. But let vs folow the trueth in loue, and in all thinges grow in him, which is the head, euen Christ, in whom if al the body be coupled & knit together, through- out euery ioynte, wherewith one ministreth to an other (ac- cordyng to the operacion, as euery parte hath his measure) he encreaseh the body, vnto the edifyng of it selfe through loue.

The Gospell.

I Am the true vine, and my father is an husband John. xv. man. Euery braunche that beareth not fruite in me, he will take away. And euery braunche that beareth fruite, will he pourge, that it may bring furth more fruite. Now are ye cleane through the woordes whiche I haue spoken vnto you. Wyde in me, and I in you. As the braunche cannot beare fruite of it selfe, except it bide in the vine: no more can ye, except ye abyde in me. I am the vine, ye are the braunches. He that abideth in me, and I in him, thesame bringeth furth muche fruite. For without me can ye do nothing. If a man wyde not in me, he is cast furth as a braunche, and is withered: And men gather them, and cast them into the fyer, and they burne. If ye bide in me, and my woordes abyde in you, aske what ye will, and it shall be dooen for you. Herein is my father glorified, that ye beare much fruite, and become my Disciples: As the father hath loued me, euen so haue I also loued you. Continue ye in my loue. If ye kepe my commaundementes, ye shall bide in my loue, euen as I haue kept my fathers commaundementes, and abyde in his loue. These thynges haue I spoken vnto you, that my ioy might remaine in you, and that your ioye might be full.

¶ Saint Philip and James.

¶ At Pattins.

The seconde lesson. Actes. viij. vnto. when the Apostles.
At

Saint Philip and James.
 At the Communion.

Ecce quam
 bonum.
 Psal. cxxxiii.

Behold, howe good and ioyfull a thyng it is: brethren to dwell together in vnitie.

It is like the precious oymntment vpon the head, that ran down vnto the beard: euen vnto Arons bearde, and went downe to the skirtes of his clothyng.

Like the dewe of Hermon: which fell vpon the hil of Si-on.

For there the Lorde promised his blessing: and lyfe for euermore.

Glory be to the father, and to the sonne: and to the holy gost.

As it was in the begynning, is now, and euer shall be: worlde without ende. Amen.

The Collect.

Almightie God, whome truely to knowe is everlasting lyfe: Graunte vs perfectlye to knowe thy sonne Iesus Christe, to be the waye, the trueth, and the life, as thou haste taught saint Philip, and other the Apostles: Through Iesus Christe our Lorde.

The Epistle.

Iames. i.



James the seruaunt of God, and of the Lord Iesus Christe, sendeth greeting to the. xij. Tribes which are scatered abroad. My brethren count it for an exceding ioye, when ye fall into diuerse temptacions: Knowing this: that the tryng of your faith, gendreth pacience: and let pacience haue her perfect worke, that ye may be perfecte, and sound, lacking nothing. If any of you lacke wisdom, let him aske of hym that geueth it: euen God, whiche geueth to all men indifferentlye, and casteth no man in the teeth, and it shall be geuen hym. But let hym aske in fayth, and wauer not: for he that doubteth, is lyke a waue of the sea, whiche is tost of the windes, and carried with violence. Neither let that manne thynke, that he shall receiue any thing of the Lorde. A waueryng mynded man, is vnstable in all his wayes. Let the brother whiche
 is of

is of lowe degree, reioyce when he is exalted. Agayne, let
 hun that is riche, reioyce when he is made lowe. For euen
 as the flower of the grasse, shall he passe awaye. For as
 the sunne riseth with heate, and the grasse withereth, and
 his flower falleth away, and the beautye of the fashion of
 it perisheth: euen so shall the riche manne perishe in hys
 wayes. happy is the man that endureth temptation: For
 when he is tried, he shall receyue the crowne of lyfe, which
 the Lorde hath promised to them that loue him.

The Gospell.

AND Jesus sayed vnto his disciples: let not youre Iohn. xiiii.
 hearte be troubled. Ye beleue in God, beleue also
 in me. In my fathers house are many mansions.
 ¶ If it were not so, I woulde haue tolde you. I goe
 to prepare a place for you. And yf I goe to prepare a place
 for you, I wyl come agayne and receyue you, euen vnto my
 selfe: that where I am, there may ye be also. And whither
 I goe, ye knowe, and the way ye knowe. Thomas sayeth
 vnto hym: Lorde, we knowe not whither thou goest. And
 howe is it possible for vs to knowe the waye? Jesus saith
 vnto him: I am the waye, & the trueth, & the lyfe: No man
 cometh vnto the father but by me: if ye had knowen me ye
 had knowen my father also: And now ye knowe him, and
 haue seen him. Philip sayeth vnto him: Lorde shewe vs
 the father, and it suffiseth vs. Jesus sayeth vnto him: haue
 I been so long tyme with you, and yet haste not thou kno-
 wen me: Philip, he that hath seen me, hath seen my father,
 and howe sayest thou then, shewe vs the father? Beleuest
 thou not that I am in the father, & the father in me? The
 wordes that I speake vnto you, I speake not of my selfe:
 But the father that dwelleth in me, is he that doeth the
 workes. Beleue me that I am in the father, and the father
 in me. Or els beleue me for the workes sake. Verely, vere-
 ly, I say vnto you: he that beleueth on me, the workes that
 I doe, the same shall he doe also, and greater workes then
 these shall he doe, because I go vnto my father. And what-
 soeuer ye aske in my name, that wyl I doe, that the father
 may be glorified by the sonne. Yf ye shall aske anye thyng
 in my name, I will do it.

R. l.

¶ Saint

Saynt Barnabe Apostle.

At mattyns.

The second lesson. Act. xliii. vnto the ende.

At the Communion.

Voce mea ad
dominum.
Psal. cxlii.



I cried vnto the Lord with my voyce: yea euen vnto the Lorde did I make my supplication. I powred out my complayntes before him: and shewed him of my trouble.

When my spirite was in heauines, thou knewest my path: in the way wherein I walked, haue they priuely layed a snare for me.

I looked also vpon my right hande: and see there was no man that woulde knowe me.

I had no place to ffly vnto: and no manne cared for my soule.

I cried vnto thee, O Lord, and said: Thou art my hope and my portion in the lande of the liuing.

Consider my conplaynt: for I am brought very lowe.

O deliuer me from my persecutours: for they are to strong for me.

Wyn I my soule out of prielson, that I maye geue thanks vnto thy name: which thing if thou wilt graunte me, then shall the righteous resorte vnto my company.

Glorie be to the father. &c.

As it was in the beginning. &c.

The Collect.

Lord almightie, whiche haste indued thy holy Apostle Barnabas, with singuler giftes of thy holy gost: let vs not be destitute of thy manifold giftes, nor yet of grace to vse them alwaye to thy honoure and glory: Through Iesus Christ our Lorde.

The Epistle.

Act. xi.



Whynge of these thynges came vnto the eares of the congregacion, which was in Ierusalem. And they sent furth Barnabas, that he should goe vnto Antioche. whiche when he came, and had seen the

the grace of God, was glad and exhorted them all, that with purpose of heart, they would continually cleave vnto the Lorde. For he was a good man, and full of the holy gost and of fayth, and muche people was added vnto the Lorde. Then departed Barnabas to Tarsus, for to seeke Saul. And when he had founde him, he brought him vnto Antioche. And it chaunced, that a whole yere they hadde their conuersacion with the congregacion there, & taught muche people, in so muche that the disciples of Antioche were the first that were called Christen. In those dayes came Prophetes from the cite of Jerusalem vnto Antioche. And there stode vp one of them, named Agabus, and signified by the spirite, that there should be greate dearth throughtout all the world, whiche came to passe in the Emperoure Claudius dayes. Then the disciples, every man according to his habilitie, purposed to sende succour vnto the brethren which dwelt in Jewry: which thing they also did, and sent it to the elders by the handes of Barnabas and Saul.

The Gospell.

This is my commaundement, that ye loue together, as I haue loued you: Greater loue hath no man, then this: that a man bestowe his lyfe for his frendes. Ye are my frendes, yf ye doe whatsoever I commaunde you. Henceforth call I you not seruauntes, for the seruaunte knoweth not what his Lorde doeth. But you haue I called frendes: for all thinges that I haue herd of my father, haue I opened vnto you: ye haue not cholen me, but I haue cholen you, and ordayned you to goe and bryng furth fruite, and that your fruite should remaine: that whatsoever ye aske of the father in my name, he maye geue it you.

John. xv.

At Euen song.

The second lesson. Act. xv. (vnto) After certayne dayes:

Saynt John Baptist.

Proper lessons at Mattyns.

The first lesson. Malach. iii. Vnto the ende.

The seconde lesson. Mat. iii. Vnto the ende.

A. ii.

At

Saynt John Baptist.

At the Communion.

Domine ex-
audi. psal.
cxliiii.



Hear my prayer, O Lorde, and conside
my desire: herken vnto me for thy trueth
and righteousnes sake.

And enter not into iudgement with thy
seruaunt: for in thy sight shall no man ly-
uyng be iustified.

For the enemy hath persecuted my soul, he hath smittē
my lyfe down to the ground: he hath laied me in the dark-
nes, as the men that haue been long dead.

Therefore is my spirite vexed within me: and my heart
within me is desolate.

Yet doe I remembre the tyme past, I muse vpon all thy
workes: yea I exercise my selfe in the workes of thy hādes.

I stretche forth my handes vnto thee: my soule gaspeth
vnto thee, as a thurstie lande.

Heare me O Lord, and that soone, for my spirite wereth
faynte: hyde not thy face from me, lest I be lyke vnto them
that goe downe into the pitte

O let me heare thy louynge kindnesse betymes in the
morning, for in thee is my trust: shewe thou me the waye
that I shoulde walke in, for I lift vp my soule vnto thee.

Delyuer me, O Lorde, from myne enemies: for I flye vn-
to thee to hide me.

Teache me to doe the thing that pleaseth thee, for thou
art my God: let thy louyng spirite leade me forth vnto the
lande of righteousnes.

Quicken me, O Lorde, for thy names sake: and for thy
righteousnes sake bring my soule out of trouble.

And of thy goodnes slay mine enemies: and destrote al
them that bere my soule, for I am thy seruaunt.

Glozy be to the father. &c.

As it was in the beginning. &c.

The Collect.

A myghtie God, by whose prouidence thy seruante
John Baptiste was wonderfully borne, and sente to
prepare the waye of thy sonne our sauoure by preachinge
of penance: make vs so to folowe hys doctrine and holy
lyfe, that we may truly repent according to his preachyng,
and after his example constantly speake the trueth, boldly
rebuke

rebuke vice, and patiently suffer for the truthes sake :
through Iesus Christe our lord.

The Epistle.

Of good there my people, O ye prophetes com- Esa. xli
fort my people, sayeth your God, comfort Ierusa-
lem at the heart, and tell her, that her trauaile is
at an ende, that her offence is pardoned, that she
hath receyued of the Lordes hand sufficiēt correccion for al
her sinnes. A voyce crieth in wildernes; prepare the waye
of the Lord in the wildernes, make strayght the path for
our God in the deserte. Lette all valleys be exalted, and e-
uery mountayne and hyll be layed lowe: whatso is croked
let it be made strayght, and lette the rough be made playne
fieldes. For the glory of the Lord shall appeare, and all
fleshe shall at once see it: for why, the mouth of the Lord
hath spoken it. The same voyce spake. Now cry. And the
prophete answered: what shall I cry: that all fleshe is
grasse, & that all the goodlynes thereof is as the floure of
the fiede. The grasse is wythered, the floure falleth away.
Euen so is the people as grasse, whē the breath of the Lord
bloweth vpon them. Neuerthelesse, whether the grasse
wyther, or that the floure fade away, yet the worde of our
God endureth for euer. Go vp vnto the hie hyll (O Sion)
thou that bryngeest good tydynes, lift vp thy voyce with
power, O thou preacher Ierusalem: Lift it vp without
feare, and say vnto the cities of Iuda: Beholde your God:
beholde, the Lord God shall come with power, and beare
rule with his arme. Beholde, he bryngeth hys treasure
with him, and his workes go before him. he shall feede his
flocke lyke an heardman. he shall gather the lambes toge-
ther with his arme, and carpe them in his bosome, and
shall kyndly entreate those that beare young.

The Gospell.

A. iii.

Elizabethes

At the Communion.

LUC. i.

Elizabethes tyme came that she should be deliuered, and she brought forth a sonne. And her neighbours and her cosins hearde howe the Lorde had shewed greate mercye vpon her, and they reioysed wyth her. And it fortuneth that in the eight day they came to circumcise the childe: & called his name Zacharias, after the name of his father. And his mother answered, & sayd: not soo, but he shalbe called John. And they sayed vnto her: There is none in thy kynred that is named w this name. And they made signes to his father, howe he woulde haue him called. And he asked for writing tables, and wrot, saying: his name is John. And they meruayled all. And hys mouthe was opened immediatly, & his tonge also, and he spake & praysed God. And feare came on al the that dwelt nye vnto them. And al these sayinges were noysed abroad throughout all the hyll countrey of Iury, and all they that heard them laied the vp in their heartes, saying: what manner of chylde shall thys bee? And the hande of the Lorde was with him. And his father Zacharias was filled with the holy gost, and prophecied, saying: Praise be the Lorde God of Israel, for he hath visited and redemed his people. And hath rayled vp an horne of saluacion vnto vs, in the house of his seruaunt Dauid. Euen as he promised by the mouth of his holy prophetes, whiche were sence the world began. That we should be saued from our enemies, & from the hande of all that hate vs. That he would deale mercifully with our fathers, & remembre his holy couenaunte. And that he would performe the othe which he sware to our father Abraham for to geue vs. That we deliuered out of the handes of our enemies, myght serue hym wythout feare, all the dayes of our life, in suche holines and righteousness as are acceptable before hym. And thou child shalt be called the prophete of the hiest, for thou shalt goe before the face of the Lorde to prepare hys wayes: to geue knowlege of saluacion vnto his people for the remission of sinnes. Through the tender mercy of our God, wherby the day spring fro an hie hath visited vs. To geue light to the that sate in darkenes, & in the shadowe of death, to guyde our feete into the waye of peace. And the child grewe and waxed strong in spirite, and was in wilderness tyll the day came, when he should shewe himselfe vnto the Israelites.

¶ Proper

Proper lessons at Euen song.

The first lesson. Malach. iiii Vnto the ende.

The seconde lesson. Mat. xiiii. (vnto) when Iesus heard.

Saint Peters Daye.

At Mattyns.

The seconde lesson Act. iiii. Vnto the ende.

At the Communion.

Blessed be the Lorde my strengthe: whiche teacheth my handes to warre, and my fyngers to fyght.

Benedictus
dominus.
psal. cxliiii.

My hope, and my fortresse, my castle, and deliuerer, my defender in whome I trust: whiche subdueth my people that is vnder me.

Lorde what is man that thou hast suche respect vnto hym: or the sonne of man, that thou so regardest hym?

Manne is lyke a thing of naughte: hys tyme passeth awaye lyke a shadowe.

Bowe thy heauens, O Lorde, and come downe: touche the mountaynes and they shall smoke.

Cast furthe the lyghtnyng, and teare them: shote out thyne arrowes and consume them.

Sende downe thyne hande from aboue: deliuer me and take me out of the great waters, fro the hande of straunge children.

Whose mouth talketh of vanitie: and their right hande is a right hande of wickednes.

I wyll syng a newe songe vnto thee, O God: and syng prayles vnto thee vpon a ten stringed Lute.

Thou that geuest victorie vnto kynges: and haste deliuered Dauid thy seruaunt from the peryll of the sworde.

Saue me, and deliuer me from the hande of straunge children: whose mouth talketh of vanitie and their ryght hande is a right hande of iniquitie.

That our sonnes maye growe vp as the yong plantes: and that our daughters maye be as the pollyshed corners of the temple.

That our garners maye be full and plenteous with all maner of store: that our shepe may bring furth thousandes and ten thousandes in our stretes.

R. iiii.

That

At the Communion.

That our oren maye be strong to laboꝝ, that there bee no decay: no leading into captiuitie, and no complayning in our stretes.

Happy are the people that be in suche a case: yea blessed are the people whiche haue the Lorde for their God.

Gloꝝy be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

A Almighty God, whiche by thy sonne Iesus Christ hast geuen to thy Apostle Sayncte Peter many excellent gifts, and commaundedst him earnestly to fede thy flocke: make we beseeche thee, all byshops and pastors diligently to preache thy holy worde, and the people obedientlye to folowe the same, that they may receyue the crowne of everlasting gloꝝy, through Iesus Christ our Lorde.

The Epistle.

Actes. xii.



At the same tyme Herode the kyng stretched furth hys handes to bere certayne of the congregacion. And he kylled James the brother of Iohn with the sword. And bycause he saw that it pleased the Jewes, he proceeded farther and tooke Peter also. Then were the dayes of swete breade. And when he had caught him, he put him in prison also, & deliuered him to foure quaternions of souldiers to be kept, entending after Easter to bryng him furthe to the people. And Peter was kept in prison, but prayer was made without ceassing, of the congregacyon vnto God for him. And when Herod would haue brought him out vnto the people, the same night slept Peter betwene two souldiers bounde with two chaynes: and the keepers before the doꝝe kept the prison. And beholde the angell of the Lorde was there present, and a lyghte shyned in the habitation. And he smote Peter on the side, and stiered him by saying: aryse by quickly. And his chaynes fell of from his handes. And the angell sayd vnto him: gyꝝde thy selfe, and bind on thy sandales. And so he dyd. And he sayeth vnto him: cast thy garment aboute thee and folowe me. And he came out and folowed hym, and wylt not that it was trueth whiche was

was done by the angell, but thought he had seen a vision. When they were past the first and the seconde watche, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by the owne accorde. And they went out, and passed thorow one strete, and furthwith the angell departed from him. And when Peter was come to himselfe, he sayd: now I know of a suertie that the Lord hath sente hys angell, and hath deliuered me out of the hande of herode, and from all the wayting for of the people of the Jewes.

The Gospell

When Jesus came into the coastes of the citie Mat. xvi. which is called Cesarea philippi, he asked his disciples, saying: whome do men saye that I the sonne of man am? They sayed: some saye that thou art John Baptiste, some helias, some Ieremias, or one of the numbre of the prophetes. He sayeth vnto them: but whome saye ye that I am? Simon Peter answered, and saied: Thou art Christ the sonne of the liuing God. And Jesus answered, and sayd vnto him. happy art thou Simon the sonne of Jonas, for fleshe and bloude hath not opened that vnto thee: but my father which is in heaue. And I say also vnto thee that thou art Peter: and vpon this rocke I wyll buylde my congregacion. And the gates of hell shall not preuail agaynst it. And I wil geue vnto thee the keyes of the kingdome of heauen. And whatsoeuer thou byndest in earth, shall be bounde in heauen: and whatsoeuer thou locest in earth, shall be loosed in heauen.

At Euen song.

The seconde lesson Act. iiii. vnto the ende.

Saint Marye magdalene.

Praise the Lord, O my soule: whyle I lyue will I praise the Lord, yea as long as I haue any being Laudaniz ma mea. psal. cxlvi. I wyll syng prayles vnto my God. O put not your trust in prynces: nor in any childe of man, R. v. for

At the Communion.

for there is no helpe in them.

For when the breath of man goeth furth, he shall turne agayne to his yearth: and then all his thoughtes peryshe.

Blessed is he that hath the God of Jacob for hys helpe: and whose hope is in the Lorde his God.

whiche made heauen and yearth, the sea and all that therein is: whiche kepeth his promise for euer.

whiche helpeth them to right that suffer wrong: whiche fedeth the hungry.

The Lorde loceth menne out of pryson: the Lorde geueth sight to the blynde.

The Lorde helpeth them bp that are fallen: the Lorde careth for the righteous.

The Lorde careth for the straungers, he defendeth the fatherles and wydowe: as for the waye of the vngodlye, he turneth it bp side downe.

The Lorde thy God, O Sion, shalbe king for euermore: and throughout all generations.

Glozy be to the father. &c.

As it was in the beginning. &c. Amen.

The Collect.

Mercifull father geue vs grace, that we neuer presume to synne through the example of anye creature, but if it shall chaunce vs at any tyme to offende thy dyuine maiestie: that then we maye truly repent, and lament the same, after the example of Mary Magdalene, and by lyue-lye saythe obtayne remission of all oure synnes: throughe the onely merites of thy sonne oure sauour Christ.

The Epistle.

PROV. xxxi.

Who soeuer findeth an honest faythful womā, she is muche more worth then pearles. The heart of her husbāde may safely trust in her, so that he shall fall in no pouertie. She will doe him good and not euil, all the dayes of her lyfe. She occupieth woll and flaxe, and laboureth gladly with her handes. She is lyke a marchauntes ship that bryngeth her vitayles fro a farre. She is bp in the night season to prouide meat for her household, and

and foode for her maydens. She considreth lande and byeth it, & with the fruite of her handes she planteth a vineyarde. She girdeth her loynes with strengthe, and courageth her armes. And yf she perceyue that her huswifery doeth good, her candle goeth not out by night. She layeth her fingers to the spindle: and her hand taketh hold of the distafe. She openeth her hande to the poore, yea she stretcheth furth her handes to suche as haue neede. She feareth not that the colde of winter shall hurt her house, for all her household folkes are clothed with skarlet. She maketh her selfe fayre ornaments, her clothing is white silke and purple. Her husband is much set by in the gates, whē he sitteth among the rewlars of the lande. She maketh cloth of silke and selleth it, and deliuereth girdles vnto the marchaunt. Strength & honour is her clothing, & in the latter day she shall reioyce. She openeth her mouth with wisdom, and in her tongue is the lawe of grace. She looketh wel to the wayes of her household: and eateth not her breade with ydlenes. Her children shall arise, and call her blessed: and her husband shall make much of her. Many daughters there be that gather riches to gether: but thou goest aboue them al. As for fauour it is deceiptfull, & beutie is a vaine thing: but a woman that feareth the Lorde, she is woorthie to be praysted. Geue her of the fruite of her handes, and lette her owne workes prayse her in the gates.

The Gospell.

AND one of the phariseis desired Jesus that he would eate with him. And he went into the phariseis house, and sate downe to meate. And behold a woman in that cite (whyche was a synner) as sone as she knewe that Jesus sate at meate in the phariseis house, she brought an Alabaster boxe of oyntement, and stode at his feete behind him weping, and began to washe his feete with teares, and dyd wipe them with the heares of her head, and kyssed his feete, and anoynted them with the oyntment. When the pharisee (which had bidden him) saw that, he spake within himselfe, saying: if this mā were a prophete

Luc. vii.

Sainct James the Apostle.

a prophete, he would surely knowe who and what maner of woman this is that touched him, for she is a sinner. Jesus answered and sayed vnto him: Simon I haue somewhat to say vnto thee. And he said: Maister say on. There was a certayne lender whiche had two debtors, the one ought him fyue hundred pence, and the other fiftie. When they had nothing to pay, he forgave them bothe. Tell me therfore whiche of them will loue him most: Simon answered, and sayed: I suppose that he to whome he forgave most. And he sayd vnto him: thou hast truely iudged. And he turned to the woman, and sayde vnto Simon: Seeste thou this woman: I entred into thy house, thou gauest me no water for my feete: but she hath washed my feete with teares, and wiped them with the heares of her head. Thou gaueste me no kysse: but she sence the tyme I came in, hath not ceassed to kysse my feete. My head with oyle thou didst not anoint, but she hath anointed my feete with ointment. & herfore I say vnto thee: many synnes are forgeuen her for she loued much. To whom lesse is forgeuen, the same doeth lesse loue. And he said vnto her: thy synnes are forgeuen thee. And they that sate at meate with him, began to say within themselves. & ho is this which forgeueth synnes also: And he sayed to the woman. Thy fayth hath saued thee: go in peace.

Sainct James the Apostle.

Laudate de-
minum de
celis.
Psal. cxlviii



Prayse the Lorde of heauen: prayse him in the heighth.

Prayse him all ye angels of his: prayse hym all his hoste.

Prayse him Sunne and Moone: prayse ye him all ye starres and lyght.

Prayse him all ye heauens: and ye waters that be aboue the heauens.

Let them prayse the name of the Lord: for (he spake the woorde, and they were made) he commaunded, and they were created.

He hath made them fast for euer and euer: he hath geuen them a lawe, whiche shall not be broken.

Prayse

Prayse the Lord vpon the earth, ye dragons, and al depes.
Fyre, and hayle, snowe, and vapours, wynd, and storme:
fulfilling hys worde.

Mountaynes and al hilles: fruitfull trees and al Ceders.
Beastes and all catell: wormes and fethered foules.

Kinges of the earth and all people: princes and all the
Judges of the worlde.

Younginen and maydens, olde men and children, prayse
the name of the lord: for his name onely is excellent, and
his prayse aboue heauen and earth.

He shal exalt the horne of his people, al his saintes shal
prayse him: euen the children of Israel, euen the people that
serueth hym.

Glozy be to the father. *rc.*

As it was in the beginning. *rc.*

The Collect.

GRaunt, O mercyful God, that as thyne holye Apostle
James leauing his father and al that he had, without
delay, was obediēte vnto the calling of thy sonne Iesus
Christ, and folowed him: So we forsaking al worldly and
carnal affections, may be euermore ready to folow thy cō-
maundementes: through Iesus Christ our Lorde.

The Epistle.



In those dayes came prophetes from the cite
of Ierusalem vnto Antioche. And there stode
bp one of them, named Agabus, and signified
by the spirite, that there shoulde bee greate
dearth throughout al the worlde, which came
to passe in the Emperour Claudius dayes. Then the dis-
ciples, euery man accordyng to hys habilitie, purposed to
sende succour vnto the brethren whiche dwelt in Ierwy,
whiche thing they also dyd, and sent it to the elders, by the
handes of Barnabas and Saul. At the same time herod
the kinge stretched surthe his handes to bere certayne of
the congregaciō. And he killed James the brother of John
with the sweord. And because he sawe that it pleased the
Jewes, he proceded farther and toke Peter also.

Act. xi.

Act. xii.

The

Saintt Bartholomewe.

The Gospell.

Mat. xx.



hen came to hym the mother of zebedes children, with her sonnes, wurshipping him, and desiring a certayne thing of him. And he saied vnto her: what wilt thou? She saied vnto him: Graunt that these my two sonnes may sit the one on thy right hand, & the other on thy left, in thy kyngdome. But Iesus answered, and sayd: ye wot not what ye aske. Are ye able to drinke of the cup that I shall drynke of, and to be baptised with the baptisme that I am baptised with? They sayd vnto him: we are: he sayd vnto them: ye shall drynke in dede of my cup, & be baptised with the baptisme that I am baptised with: but to sit on my right had, and on my left, is not myne to geue, but it shall chaunce vnto the that it is prepared for of my father. And when the ten heard this, they disdayned at the two brethren. But Iesus called them vnto him, & said: ye know that the princes of the nations haue dominion over the, and they that are great men, exercise authoritie vpon them. It shall not be so among you. But whosoever wil be great among you, let him be your minister: & whosoever will be chiefe among you, lette him be your seruaunt. Euen as the sonne of man came not to be ministred vnto, but to minister, and to geue hys lyfe a redemption for many.

Saintt Bartholomewe.

Non nobis
domine.
Psal. cxv.



ot vnto vs (O Lord) not vnto vs, but vnto thy name geue the praise: for thy louing mercy and for thy truethe sake.

wherefore shall the heathen say: where is nowe their God?

As for our God he is in heauen: he hath doen whatsoeuer pleased hym.

Their Idoles are siluer and golde: euen the woozke of mens handes.

They haue mouthes and speake not: eyes haue they and see not.

They haue eares, and heare not: noses haue they and smell not.

They

They haue handes and handle not: feete haue they and walke not, neyther speake they through their throte.

they that make them are lyke vnto them: and so are all suche as put their trust in them.

But the house of Israell, trust thou in the Lorde: he is their succour and defence.

Ye house of Aaron put your trust in the Lorde: he is their helper and defender.

Ye that feare the Lorde, trust ye in the Lorde: he is their helper and defender.

The Lorde hath bene myndfull of vs, and he shal blesse vs: euen he shal blesse the house of Israell, he shal blesse the house of Aaron.

He shal blesse the that feare the Lorde: both small and greate.

The Lorde shal encrease you more and more: you and your children.

Ye are the blessed of the Lorde: whiche made heauen and earth.

All the whole heauens are the Lordes: the earth hath he geuen vnto the children of men.

The dead prayse not thee (O Lorde): neither al they that goe downe into the silence.

But we wyl prayse the Lorde: from this tyme forth for evermore.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning. &c. Amen.

The Collect.

O Almighty and everlasting God, whiche hast geuen grace to thy apostle Bartholomewe truely to beleue and to preache thy worde: graunt we beseeche thee, vnto thy churche, both to loue that he beleued, & to preache that he taught: through Christe our Lorde.

The Epistle.

By the handes of the Apostles were manye signes Act. 1. 7.
and wonders shewed among the people. And they
were all together with one accorde in Salomons
porche

Sainct Mathewe

porche. And of other durst no man ioyne himselfe to them: neuerthelesse the people magnified them. The number of the that belued in the Lord, both of men & weome, grewe more & more: in so muche that they brought the sicke into the stretes, and laied them on beddes and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them (and that they might al be deliuered from their infirmities.) There came also a multitude out of the cities rounde about, vnto Jerusalem, bringing sicke folkes, & them whiche were vexed with vncleane spirites: And they were healed euery one.

The Gospell.

Luke .xxii.



And there was a stryfe among them whiche of them shoulde seme to be the greateste. And he sayd vnto them: the kynges of nations reigne ouer them, and they that haue authoritie vpon them are called gracious Lordes: But ye shal not be so. But he that is greatest among you, shalbe as the younger: and he that is chiefe, shalbe as he that doeth minister. For whether is greater, he that sitteth at meate, or he that serueth: Is not he that sitteth at meate: But I am among you, as he that ministrereth. ye are they, which haue bidden with me in my temptacions. And I appoint vnto you a kingdome, as my father hath appointed to me, that ye may eate and drinke at my table in my kingdome, & sit on seates iudgeing the twelue Tribes of Israell.

Sainct Mathewe.

Laudate do-
minum om-
nes Gentes.
Psal. cxvi.



Prayse the lorde all ye heathen: prayse him all ye nations.

For his mercifull kindnes is euer more and more towarde vs: and the trueth of the Lord endureth for euer.

Glorie be to the father, and to the sonne: and to the holy gost.

As it was in the beginning, is now, and euer shalbe: worlde without ende. Amen.

The

The Collect.

A Almighty God, which by thy blessed sonne diddest call Mathewe from the receipte of custome to be an Apostle and Euāgelist: Graunt vs grace to forsake all covetous desyres and inordinate loue of riches, and to folowe thy sayed sonne Iesus Christ: who lyueth and reigneth. &c.

The Epistle.

Syring that we haue suche an office, euen as God II. Cor. III. hath had mercye on vs, we go not out of kynde, but haue cast from vs the clokes of vn honestye, and walke not in craftines, neyther handle we the word of God deceitfully, but open the trueth, & reporte our selues to euery mans conscience in the sight of God. If our gospell be yet hid, it is hid among them that are lost, in whom the God of this worlde hath blinded the mindes of them, whiche beleue not, lest the light of the gospell of the glory of Christ (whiche is the image of God) should shyne vnto them. For we preache not our selues, but Christe Iesus to be the Lorde, and oure selues poure seruauntes, for Iesus sake. For it is God that commaunded the lighte to shyne out of darkenes, whiche hath shyned in our heartes, for to geue the light of the knowledge of the glory of God, in the face of Iesus Christe.

The Gospel.

And as Iesus passed forth from thence, he sawe Math. IX. a man (named Mathewe) sitting at the receipt of custome, and he said vnto him: folow me. And he arose and folowed him. And it came to passe as Iesus sate at meate in his house: beholde, many Publicans also and sinners that came, sate downe with Iesus and his disciples. And when the Phariseis sawe it, they said vnto his disciples: why eateth your Maister with Publicans and sinners? But when Iesus heard that: he saied vnto them: They that be strong nede not the phisicion, but they that are sicke. Goe ye rather and learne what that meaneth: I wil haue mercye, and not sacrifice: for I am not come to call the righteous, but synners to repentance.

D. J.

CAG

Sanct Michael and all Angels.

At the Communion.

Laudate pue
ri Psal. cxlii.



Rayse the Lorde (ye seruantes:) O prayse the name of the Lorde.

Blessed be the name of the Lorde: from this tyme furth for evermore.

The Lordes name is praised: from the rising vp of the Sunne, vnto the goyng downe of the same.

The Lorde is hye aboue all heathen: and his glory a-
boue the heauens.

Who is lyke vnto the Lorde our God, that hath his dwelling so hye: and yet humbleth himselfe to beholde the thinges that are in heauen and earth:

He taketh vp the symple out of the duste: and listeth the poore out of the myre.

That he maye set hym with the princes: euen with the princes of his people.

He maketh the baren woman to kepe house: & to be a
toyfull mother of children.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now, and ever. &c.

The Collect.

Euerlasting God, whiche haste ordained and constituted the seruices of all Angels and men in a wonderfull order: mercifully graunte that they whiche alwaye doe thee seruice in heauen, may by thy appointmēt succour and defende vs in earth: throughe Iesus Christe our Lorde. &c.

The Epistle.

Apoca. xii.



Here was a great battaile in heauē: Michael and his Angels fought with the Dragon, and the Dragon foughte & his Angels, and preuailed not, neither was theyr place found any more in heauen. And the great Dragon, that olde serpent, called the deuill and Sathanas, was cast out, whiche deceiueth al the worlde. And he was caste into the earth, and his Angels were cast out also with him. And I heard a loude voyce, saying: in heauē is now made saluacion and strength, and the kyngedome
of

of our God, and the power of his Christ. For the accuser of our brethren is cast downe, whiche accused them before our God day and night. And they ouercame hym by the bloud of the lambe, and by the worde of their testimony, and they loued not their liues vnto the death. Therfore reioyce hea- uens, and ye that dwel in them. woe vnto the inhabitours of the earth, and of the sea: for the deuill is come downe vn- to you, which hath great wrathe, because he knoweth that he hath but a shorte tyme.

The Gospel.



At the same time came the disciples vnto Iesus, ^{Matth. xviii.} saying: who is the greatest in the kyngdome of heauen: Iesus called a childe vnto hym, and sette hym in the myddest of them, and sayed: Verely I saye vnto you, excepte ye turne and become as children, ye shall not enter into the kyngdome of heauen. whosoever therfore humbleth hymselfe as thys childe, the same is the greatest in the kyngdome of heauen. And whosoever receiveth suche a childe in my name, re- ceiveth me. But whoso doeth offende one of these lytleons whiche beleue in me, it were better for hym that a millstone were hanged aboute his necke, and that he were drowned in the depth of the sea. woe vnto the worlde, because of of- fences: necessary it is that offences come: But woe vnto the manne, by whome the offence cometh. wherfore, yf thy hande or thy foote hynder thee, cut him of, and cast it from thee. It is better for thee to enter into lyfe halt or inaimed, rather then thou shouldest (having two hādes or two fete) be cast into everlastyng fyre. And yf thine eye offende thee, plucke it out, and caste it from thee. It is better for thee to entre into life with one eye, rather then (having .ij.. eyes) to be cast into hell fyre. Take hede that ye despise not one of these lytleons. For I saye vnto you: that in heauen they? Angels doe alwayes beholde the face of my father, which is in heauen.

Saint Luke Euangelist.



By the waters of Babilon we sate downe & wepte: when we remembred (thee O) Sion. As for our harpes we hanged them bp: vpon the

Super flus
mina psal.
cxxxvii.

D.ii.

the

At the Communion.

the trees that are therein.

For they that led vs awaye captiue, required of vs the a song, and melody in our heauines: syng vs one of the songes of Sion.

Howe shall we syng the Lordes song: in a straunge lande:

If I forget thee, O Ierusalem: let my ryghte hande forget her cunning.

If I doe not reimebze thee, let my tong cleane to the rofe of my mouth: yea yf I preferre not Ierusalem in my myrth.

Reimebze the children of Edom, O Lord, in the day of Ierusalem, howe they saied: downe with it, downe with it euen to the grounde.

O daughter of Babilon, wasted with miserie: yea happye shal he be that rewardeyth thee, as thou hast serued vs.

Blessed shall he be, that taketh thy chyldren: and thyoweth them againste the stones.

Glorve be to the father, and to the sonne. &c.

As it was in the beginning, is nowe, and euer. &c.

The Collect.

Almighty God whiche calledst Luke the phisicion, whose prayse is in the gospel, to be a phisicion of the soule: it maye please thee by the holosome medicines of hys doctrine, to heale al the diseases of our soules: through thy sonne Iesus Christe our Lorde.

The Epistle.

H. Timo. iiii.



Atche thou in al thinges, suffre afflictions, doe the worke thoroughly of an Euangelist, fultyll thyne office vnto the vtmost: be sobze. For I am nowe ready to be offred, and the tyme of my departing is at hād. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. Fro hencefurth there is layed bp for me a crowne of righteousness, which the Lord (that is a righteous iudge) shal geue me at that day: not to me only, but vnto all them also that loue his comming. Doe thy diligēce, that thou mayest come
Hortly

Shortly vnto me. For Demas hath forsaken me, and loueth this presente worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia, only Lucas is with me. Take Marke and bring him with thee, for he is profitable vnto me for the ministracion. And Ty-chicus haue I sent to Ephesus: The cloke that I left at Troada with Carpus, when thou comnest, bring with thee, and the bookes, but specially the parchement. Alexander the coppersmith did me muche euill: the Lord rewarde hym accordyng to his dedes, of whom be thou ware also: For he hath greatly withstande our wordes.

The Gospell.

The Lord appointed other seuentie (and two) also, and sente them two and two before hym into euery ^{Luc. X.} citie and place, whither he hymselfe woulde come. Therfore saied he vnto them: the haruest is greate, but the labourers are fewe. Praye ye therfore the Lord of the haruest, to sende furthe labourers into his haruest. Go your wayes: beholde, I sende you forth as lambes among wolues. Beare no wallet, neyther scrip, nor shoes, and salute no man by the waye: into whatsoeuer house ye entre, first saye, peace be to this house. And yf the sonne of peace be there, your peace shall rest vpon him: if not, it shal returne to you agayne. And in the same house tary sylle, eating and drynkyng suche as they geue. For the labourer is worthy of his reward.

Simon and Jude Apostles.



Prayse God in his holynes: prayse hym in the firmament of his power. <sup>Laudate do-
minum.</sup>

Prayse him in his noble actes: prayse hym ac- ^{Psalms, c.}
cordyng to his excellent greatnesse.

Prayse hym in the sounde of the trumpet:
prayse hym vpon the lute and harpe.

Prayse hym in the cymbales and daunce: prayse hym vpon the stringes and pipe.

Prayse hym vpon the well tuned cymbales: prayse hym

D. iij.

vpon

At the Communion.

vpon the loud cymbales.

Let euery thing that hath breath, prayse the lord.

Glorve be to the father, and to the sonne. &c.

As it was in the begynning, is now, and euer. &c.

The Collect.

Almightie God, whiche hast builded the congregation vpon the foundation of the Apostles and prophetes, Jesu Christ hymselfe beyng the head corner stone: graunte vs so to bee ioyned together in vnitie of spirite by theyr doctrine, that we may be made an holye temple acceptable to thee: through Jesu Christe oure Lorde.

The Epistle.

1. Cor. 1.

Iudas the seruante of Jesu Christe, the brother of James: to them whiche are called and sanctified in God the father, & preserued in Jesu Christe: Mercy vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was nedeful for me to write vnto you, to exhort you that ye shoulde continuallye labour in the faith, whiche was once geuen vnto the saintes. For there are certain vngodly men craftely crept in, of whiche it was written afore tyme vnto suche iudgement. They turne the grace of our God vnto wantonnes, and denye God (which is the only lorde) and our lorde Jesus Christ. My minde is therfore to putte you in remembraunce, for as muche as ye once knowe this, howe that the lorde (after that he had deliuered the people out of Egypt) destroyed them whiche afterward beleued not. The Angels also whiche kept not theyr firste estate, but lefte their owne habitation, he hath reserued in euerlastyng chaines vnder darknes, vnto the iudgement of the great daye: euen as Sodom and Gomor, and the Cities aboute them, whiche in lyke maner defiled themselues with fornication, and folowed straunge fleshe, are set furth for an example, and suffre the paine of eternall fyre: lykwysse these being deceyued by dreames, defile the fleshe, despise rulers, and speake euell of them that are in auctoritie.

The

The Gospell.



His commaunde I you, that ye loue together. Iohn. xv.
 If the world hate you, ye know that it hated me
 before it hated you. If ye were of the worlde, the
 worlde would loue his owne: howbeit, because
 ye are not of the worlde, but I haue chosen you
 out of the worlde, therfore the worlde hateth you. Remem-
 bre the worde that I sayed vnto you: the seruannt is not
 greater then the lord. If they haue persecuted me they will
 also persecute you. If they haue kepte my saying, they will
 kepe yours also. But all these thinges will they doe vnto
 you for my names sake, because they haue not knowen him
 that sente me. If I had not come and spoken vnto them,
 they shoulde haue had no synne: but nowe haue they no-
 thing to cloke they: synne with all. He that hateth me, ha-
 teth my father also. If I had not done among them the
 workes whiche none other man did, they shoulde haue had
 no synne. But nowe haue they both seen and hated: not
 onely me, but also my father. But this happeneth that the
 saying might be fulfilled that is written in they: lawe.
 They hated me without a cause. But when the comforter
 is come, whom I will sende vnto you from the father, euen
 the spirite of trueth (whiche procedeth of the father) he shal
 testifie of me. And ye shall beare witnes also, because ye
 haue been with me from the beginning.

All Sainctes.

Propre lessons at Mattyns.

The first lesson. Sapi. iii. vnto. blessed is rather the Baren.

The second lesson. Heb. xi. xlii Sainctes by faith subdued

vnto If ye endure chastityng.

At the Communion.



Syng vnto the Lorde a newe song: let the con- Cantate des
uino, Psalm,
cxix.
 gregation of sainctes prayse hym.

Let Israel reioyce in him that made him: and
 let the children of Sion be ioyful in their kyng.

Let them prayse his name in the daunce: let
 them syng prayles vnto him with tabret and harpe.

For the Lord hath pleasure in his people: and helpeth
 D. liij the

At the Communion.

the meke hearted.

Let the saintes be ioyful with glory: let them reioyce in their beddes.

Let the praises of God be in theyr mouth: and a two edged sworde in their handes.

To be auenged of the heathen: and to rebuke the people.

To bynde theyr kynges in chaynes: and theyr nobles with lynkes of yron.

That they may be auenged of them, as it is written: Suche honour haue all his Saintes.

Glorve be to the father, and to the sonne. &c.

As it was in the begynning, is now, and euer. &c.

The Collect.

Almightie G O D, whiche haste knitte together thy Electe in one Cōmunion and felowship in the mysticall body of thy sonne Christe our Lorde: graunt vs grace so to follow thy holy Saintes in all vertues, and godly luyng, that we maye come to those vnspeakeable ioyes, whiche thou hast prepared for all them that vnfaynedly loue thee: through Iesus Christe.

The Epistle.

Apoca. vii.



Behold, I John sawe an other Angel ascend from the rysing of the Sunne, whiche had the seale of the lyuing God, and he cryed with a loude voyce to the foure Angels (to who power was geuen to hurte the earth and the sea) saying: Hurte not the earth neyther the sea, neyther the trees, tyll we haue sealed the seruauntes of our God, in theyr foreheades. And I heard the noubre of the whiche were sealed: & there were sealed an. C. and. xliii. M. of all the tribes of the childre of Israel. Of the tribe of Iuda were sealed xii. M. Of the tribe of Ruben were sealed xii. M. Of the tribe of Gad were sealed xii. M. Of the tribe of Aser were sealed xii. M. Of the tribe of Neptalim were sealed xii. M. Of the tribe of Manasses were sealed xii. M. Of the tribe of Symeon were sealed xii. M.

Of

Of the tribe of Leui were sealed xii. *M.*

Of the tribe of Machar were sealed xii. *M.*

Of the tribe of Zabulon were sealed xii. *M.*

Of the tribe of Joseph were sealed xii. *M.*

Of the tribe of Benjamin were sealed xii. *M.*

After this I behelde, and loe, a great multitude (whiche no manne could nombre) of all nations, and people, and tongues, stode before the seate, and before the lambe, clothed with long white garmentes, and palmes in theyr handes, and cried with a loude voyce, saying: saluacion be ascribed to hym that sitteth vpon the seate of our god, and vnto the lambe. And all the Angels stode in the compasse of the seate, and of the elders, & of the foure beastes, and fell before the seate on their faces, and worshipped God, saying: Amē. Blessing and glory, and wisdom, and thanks, and honour, and power, and might be vnto our God for evermore. Amen.

The Gospel.

Iesus seing the people, wēt vp into the mountaine: and when he was set, his disciples came to hym, & Math. v. after that he hadde opened his mouth, he taughte them, saying: Blessed are the poore in spirite, for theirs is the kyngdome of heauen. Blessed are they that morne, for they shall receyue comfort. Blessed are the meke: for they shall receyue the enheritaunce of the earth. Blessed are they whiche hunger and thirst after righteousnes: for they shall be satisfied. Blessed are the mercifull: for they shall obtayne mercy. Blessed are the pure in hearte, for they shall see God. Blessed are the peace makers: for they shall be called the children of God. Blessed are they whiche suffre persecution for righteousnes sake: for theirs is the kyngdome of heauē. Blessed are ye when men reuile you, and persecute you, and shall falsly saye all maner of euill sayinges against you for my sake: reioyre and be glad, for great is youre rewarde in heauen. For so persecuted they the Prophetes whiche were before you.

Propre lessons at Euen-song.

The first lesson. Sapi. v. (vnto) His jealousy also.

The second lesson. Apoca. xix. (vnto) And I saw an Angel stand.

THE SUPPER

of the Lorde, and the holy Communion, commonly called the Masse.



¶ Many as intende to bee partakers of the holy Communion, shall signifie their names to the Curate, ouer night: or els in the morning, afore the beginning of Matins, or immediately after.

And if any of those be an open and notorious euill liuer, so that the congregation by hym is offended, or haue doon any wrong to his neighbours, by worde, or dede: The Curate shall cal hym, & aduertise hym, in any wise not to presume to the lordes table, vntill he haue openly declared hymselfe, to haue truly repented, and amended his former naughtie life: that the congregation maye thereby be satisfied, which afore were offended: and that he haue recompensed the parties, whom he hath doon wrong vnto, or at the least bee in full purpose so to doe, as sone as he conueniently maye.

¶ The same orde shal the Curate vse, with those betwixt whom he perceiuech malice, and hatred to reigne, not suffering them to bee partakers of the Lordes table, vntill he knowe them to bee reconciled. And yf one of the parties so at variaunce, be content to forgiue from the botome of his hearte, all that the other hath trespassed against hym, and to make amendes, for that he hymselfe hath offended: and the other partie will not bee perswaded to a godly vnitie, but remayne still in his frowardnes and malice: The Minister in that case, ought to admit the penitent persone to the holy Communion, and not hym that is obstinate.

¶ Vpon the daye, and at the time appointed for the ministracion of the holy Communion, the Priest that shall execute the holy ministry, shall put vpon hym the vesture appointed for that ministracion, that is to saye: a white Albe plain, with a bestement or Cope. And where there be many Priests, or Deacons, there so many shalbe ready to helpe the Priest, in the ministracion, as shalbee requisite: And shall haue vpon them lyke wyse, the vestures appointed for their ministry, that is to saye, Albess, with tunacles. Then shall the Clerkes syng in Englishe for the office, or Introlite, (as they call it) a psalme appointed for that daye.

The

The Communion.

The priest standyng humbly afore the middes of the Altar,
shall saye the Lordes prayer, with this Collect.



Almightie **G O D**, vnto whom all heartes bee
open, and all desyres known, and from whom
no secretes are hid: cleanse the thoughtes of our
heartes, by the inspiration of thy holye spirite:
that we may perfectly loue thee, and worthely magnifie thy
holye name: Through Christ our Lord. Amen.

Then shall he saye a Psalm appointed for the introite: to whiche
Psalm ended, the Priest shall saye, or els the Clerkes shall syng.

iii. Lord haue mercie vpon vs.

iii. Christ haue mercie vpon vs.

iii. Lord haue mercie vpon vs.

Then the Priest standyng at Goddes boorde shall begin.
Glory be to God on high.

The Clerkes.

And in yearth peace, good will towarde men.

We prayle thee, we lesse thee, we worship thee, we glo-
rifie thee, we geue thanks to thee for thy greate glory, O
Lord **G O D** heavenly kyng, God the father almightie.

O Lord the only begotten sonne Jesu Christ, O Lord
G O D, Lambe of **G O D**, sonne of the father, that takest
awaye the synnes of the worlde, haue mercie vpon vs: thou
that takest awaye the synnes of the worlde, receyue our
prayer.

Thou that sittest at the righte hande of God the father
haue mercie vpon vs: For thou onely art holy, thou onely
art the Lord. Thou onely (O Christe) with the holye
Ghosste, arte moste highe in the glory of God the father.
Amen.

Then the priest shall turne hym to the people and saye.

The Lord be with you.

The aunswere.

And with thy spirite.

The

The Priest.
Let vs praye.

Then shall folow the Collect of the daye, with one of these two Collectes folowing, for the kyng.



Almightie God, whose kingdom is everlasting, and power infinite, haue mercie vpon the whole congregaciō, and so rule the heart of thy chosen seruaunt Edward the sixt, our kyng and gouernour: that he (knowyng whose minister he is) maye aboue all thinges, seke thy honour & glory, and that we his subiectes (duely considering whose auctoritie he hath) maye faithfully serue, honour, & humbly obey him, in thee, and for thee, accordyng to thy blessed word, and ordinaunce: Through Iesus Christe oure Lorde, who with thee, and the holy ghost, liueth, and reigneth, euer one God, world without ende. Amen.



Almightie and everlasting G O D, wee bee taught by thy holy worde, that the heartes of Kynges are in thy rule and gouernaunce, and that thou doest dispose, and turne them as it seemeth best to thy godly wisdom: we humbly beseeche thee, so to dispose and gouerne the heart of Edward the sixt, thy seruaunt, our Kyng and gouernour, that in all his thoughtes, wordes, and workes, he maye euer seke thy honour & glory, and study to preserue thy people, committed to his charge, in wealth, peace, and Godlynes: Graunt this, O mercifull father, for thy dere sonnes sake, Iesus Christ our Lorde. Amen.

The Collectes ended, the priest, or he that is appointed, shall reade the Epistle, in a place assigned for the purpose, saying.

The Epistle of saint Paule written in the
piter of to the.

Cha-

The Minister then shall reade the pistle. Immediately after the Epistle ended, the priest, or one appointed to reade the Gospel, shall saye.

The holy Gospel written in the

Chapter of.
The

The Communion.

The Clarke and people shall aunswere.

Glorie be to thee, O Lorde.

The Priest or deacon then shall reade the Gospell: After the Gospell ended, the priest shall begin.

I beleue in one God.

The Clarke shall syng the rest.

The father almightie maker of heauen and yearth, and of all thinges visibie, and inuisibie: And in one Lorde Iesu Christ, the onely begotten sonne of God, begotten of his father before all worldes. God of GOD, light of light, very God of very God, begotten, not made, beeyng of one substance with the father, by whom all thinges were made, who for vs men, and for our saluacion, came downe from heauen, and was incarnate by the holy Ghoste, of the Virgin Mary, and was made manne, and was crucified also for vs vnder Poncius Pilate, he suffered and was buried, and the thirde daye he arose again accordyng to the scriptures, and ascended into heauē, and sitteth at the right hande of the father: And he shall come again with glory, to iudge both the quicke and the dead.

And I beleue in the holy ghost, the Lorde and geuer of life, who proceedeth fro the father and the sonne, who with the father and the sonne together, is worshipped and glorified, who spake by the Prophetes. And I beleue one Catholike and Apostolike Churche. I acknowledge one Baptisme, for the remission of synnes. And I loke for the resurrection of the deade: and the lyfe of the worlde to come. Amen.

After the Crede ended, shall folowe the Sermon or Homely, or some portion of one of the Homelies, as they shalbe hereafter deuided: wherein if the people bee not exhorted to the worthy receyuing of the holy Sacrament of the bodye and bloude of our sauour Christ: then shall the Curate geue this exhortacion, to those that be minded to receiue the same.

Dearely beloued in the Lord, ye that minde to come to the holy Communion of the bodye & bloud of our sauour Christ, must consider what S. Paule writeth to the Corinthians, how he exhorteth all persones

sones diligently to trie and examine themselves, before they presume to eate of that breade, and drinke of that cup: for as the benefite is great, yf with a truly penitent heart, and lyuely fayth, we receyue that holy Sacrament: (for then we spiritually eate the fleshe of Christe, and drinke his bloude, then we dwell in Christ and Christ in vs, wee bee made one with Christ, & Christ with vs) so is the daunger great, yf we receyue the same vnworthely, for then we become gyltie of the body and bloud of Christ our sauioꝝ, we eate and drinke our owne damnation, not considering the Lordes bodie. we kindle Gods wrathe ouer vs, we prouoke hym to plague vs with diuerse diseases, and sonderly kyndes of death. Therfore yf any here bee a blasphemers, aduouterer, or bee in malice, or enmie, or in any other greuous cryme (excepte he be truly sorry therefore, and earnestly mynded to leaue the same vices, and do trust hymselfe to bee reconciled to almighty God, and in Charitie with all the worlde) lette hym bewayle his synnes, and not come to that holy table, lest after the takyng of that most blessed breade: the deuill enter into hym, as he dyd into Judas, to fylle hym full of all iniquitie, and brynge hym to destruction, bothe of body and soule. Judge therefore your selves (brethren) that ye bee not iudged of the lord. Let your mynde be without desire to synne, repent you truly for your synnes past, haue an earnest and lyuely fayth in Christe our sauioꝝ, bee in perfect charitie with all men, so shall ye bee mete partakers of those holy mysteries. And aboue all thinges, ye must geue moste humble and heartie thanks to God the father, the sonne, and the holy ghoſte, for the redemption of the worlde, by the death and passion of our sauioꝝ Christe, both God and man, who did humble hymselfe euen to the death vpon the crosse, for vs miserable synners, whiche laye in darknes and shadowe of death, that he myghte make vs the children of God, and exalte vs to everlastyng lyfe. And to thend that wee shoulde alwaye remembre the excedyng loue of oure maister, and onely sauioꝝ Jesu Christe, thus dying for vs, and the innumerable benefites, whiche (by his precious bloudshedyng) he hath obteigned to vs, he hath left in those holy Mysteries, as a pledge of his loue, & a continu-

all

The Communion.

all remembrance of the same his owne blessed body, & precious blood, for vs to fede vpon spiritually, to our endles comfort and consolation. To him therefore with the father and the holy ghost, let vs geue (as we are most bounden) continuall thanks, submitting our selves wholly to his holy wyll and pleasure, and studying to serue hym in true holines and righteousness, all the dayes of our lyfe. Amen.

In Cathedral churches or other places, where there is daily Communion, it shal be sufficient to reade this exhortacion aboue written, once in a moneth. And in parish churches, vpon the weekes daies it may be leste vsayed.

And if vpon the Sonday or holy daye, the people be negligent to come to the Communion: Then shall the Priest earnestly exhorthe his parishoners, to dispose themselves to the receiuing of the holy communion moze diligently, sayng these or like wordes vnto the.

Bere frendes, and you especially vpon whose soules I haue cure and charge, on next, I do intende by Gods grace, to offre to all suche as shalbe godlye disposed, the moste comfortable Sacrament of the body and blood of Christe, to be taken of them, in the remembrance of his moste fruitfull and glorious passion: by the whiche passion, we haue obteigned remission of our sinnes, and be made partakers of the kyngdom of heauen, where of we bee assured and asserteigned, yf wee come to the sayde Sacrament, with heartie repentaunce for our offences, stedfast faith in Goddes mercye, and earnest minde to obeye Goddes wyll, and to offende nomore. wherefore our duetie is to come to these holy misteries, with moste heartie thanks to bee geuen to almightie G O D, for his infinite mercie and benefites geuen and bestowed vpon vs his vnworthie seruauntes: for whom he hath not onely geuen his body to death, and shed his bloude, but also doth bouchsane in a Sacrament and Mysterie, to geue vs his sayed bodye and blood to fede vpon spiritually. The whiche Sacrament being so Diuine and holy a thing, and so comfortable to them whiche receiue it worthilye, and so dangerous to them that wyll presume to take the same vnworthely: My duetie is to exhorthe you in the meane season, to

son, to consider the greatnes of the thing, and to serche and examine your owne consciences, and that not lyghtly nor after the maner of dissimulers with **G D D**: But as they whiche shoulde come to a moste Godly and heavenly Banquet, not to come but in the mariage garment required of God in scripture: that you may (so muche as lieth in you) be founde worthe to come to suche a table. The waies and meanes therto is.

First that you be truly repentaunt of your former euill lyfe, and that you confesse with an vnfeyned hearte to almighty God, youre synnes and unkyndnes towardes his Maiestie committed, eyther by wyll, worde, or dede, infirmitie or ignoraunce: and that with inward sorowe and teares you bewaile your offences, and require of almighty god, mercie and pardō, promising to him (from the botome of your heartes) thaimendment of your former lyfe. And emonges all others, I am commaunded of God, especially to moue and exhorde you, to reconcile your selves to your neyghbours, whom you haue offended, or who hath offended you, putting out of your heartes all hatred and malice against them, and to be in loue and charitie with all the worlde, and to forgeue other, as you would that god should forgeue you. And yf any man haue doen wrong to any other: let hym make satisfaccion, and due restitution of all landes & goodes, wrongfully taken awaye or withholden, before he come to Goddes borde, or at the least be in full mynde and purpose so to do, as sone as he is able, or els let hym not come to this holy table, thinking to deceiue God, who seeth all mennes heartes. For neyther the absolucion of the priest, can any thing auayle them, nor the receyving of this holy sacrament doth any thyng but increase their damnacion. And yf there bee any of you, whose conscience is troubled and greued in any thing, lackyng comfort or counsayll, let hym come to me, or to some other discrete and learned priest, taught in the lawe of God, and confesse and open his sinne and grieve secretly, that he maie receyue suche ghostly counsayl, aduise, and comfort, that his conscience maye be releued: and that of vs (as of the Ministers of **G D D** and of the churche) he may receyue com-

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forse and absolucion, to the satisfaccion of his minde, and auoydyng of all scruple and doubtfulnes: requirynge suche as shalbe satisfied with a generall confession, not to be offended with them that do vse, to their further satisfiynge, the aurituler and secrete confession to the Priest: nor those also whiche thinke nedefull or conuenient, for the quietnes of their owne consciences, particularly to open theyr sinnes to the Priest: to be offended with them that are satisfied, with their humble confession to GOD, and the generall confession to the church. But in all thinges to folowe and kepe the rule of charitie, and euery man to be satisfied with his owne conscience, not iudgeing other mennes mindes or consciences: wher as he hath no warrant of Goddes word to thesame.

¶ Then shall folowe for the Offertory, one or mo, of these Sentences of holy scripture, to be song whyles the people dooe offer, or els one of them to bee saied by the minister, immediately afore the offering.

Mat. v.

Let your light so shine before me, that they may see your good woorkes, and glorify your father which is in heauen.

Mat. vi.

Laye not vp for your selues treasure vpon the yearth, where the ruste and mothe dothe corrupte, and where theues breake throughte and steale: But laie vp for your selves treasures in heauen, where neyther ruste nor mothe dothe corrupt, & where theues do not breake through nor steale.

Math. vii.

Whatsoeuer you woulde that menne shoulde doe vnto you, euen so do you vnto them, for this is the lawe and the Prophetes.

Math. vii.

Not euery one that sayth vnto me, lord, lord, shall entre into the kyngdome of heauen, but he that dothe the will of my father whiche is in heauen.

Luc. xix.

Zache stode furthe, and sayed vnto the Lorde: beholde Lorde, the halfe of my goodes I geue to the poore, and yf I haue doen any wronge to any man, I restore foure folde.

1. Cor. ix.

Who goeth a warfare at any tyme at his owne cost: who planteth a vinearde, and eateth not of the fruite thereof: who fedeth a flocke, and eateth not of the milke of the flocke:

If we haue sown vnto you spirituall thinges, is it a great matter yf we shall reape your worldly thinges? i. Cor. ix.

Doe ye not knowe, that they whiche minister aboute holy thinges, lyue of the Sacrifice: They whiche waite of the alter, are partakers with the alter: euen so hath the lord also ordained: that they whiche preache the Gospell, shoulde liue of the Gospell. i. Cor. ix.

He whiche soweth litle, shall reape litle, and he that soweth plenteously, shall reape plenteously. Let euery manne doe accordynge as he is disposed in his hearte, not grudgingly, or of necessitie, for God loueth a chereful geuer. ii. Cor. ix.

Let hym that is taughte in the woorde, minister vnto hym that teacheth, in all good thinges. Be not deceyued, GOD is not mocked. For whatsoeuer a manne soweth, that shall he reape. Gala. vi.

While we haue tyme, let vs doe good vnto all men, and specially vnto them, whiche are of the housholde of faythe. Gala. vi.

Godlynes is greates riches, yf a man be contented wyth that he hath: For we broughte nothyng into the worlde, neither maye we cary any thing out. i. Timo. vi.

Charge them whiche are riche in this worlde, that they be ready to geue, and glad to distribute, laying vp in store for themselves a good foundaciō, against the tyme to come, that they maie attaine eternall lyfe. i. Timo. vi.

GOD is not vnrighteous, that he will forgette youre woorkes and labor, that procedeth of loue, whiche loue ye haue shewed for his names sake, whiche haue mynystred vnto the sainctes, and yet do minister. Hebre. vi.

To do good, and to distribute, forget not, for with suche Sacrifices God is pleased. Hebre. xiii.

Whoso hath this worldes good, and seeth his brother haue nede, and shutteth vp his compassion from him, how dwelleth the loue of God in him? i. Iohn. iij.

Geue almosse of thy goodes, and turne neuer thy face from any poore man, and then the face of the lord shall not be turned awaye from thee. Toby. iij.

See mercifull after thy power: if thou haste muche, geue plenteously, yf thou hast litle, do thy diligēce gladly to geue of that litle, for so gathereste thou thy selfe a good rewarde Toby. iij.

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In the daie of necessitie.

prover. xix.

He that hath pitie vpon the poore, lendeth vnto the Lord: & loke what he laieth out, it shalbe paid him again.

psal. xli.

Blessed be the man that prouideth for the sicke and neddy, the lord shall deliuer hym, in the tyme of trouble.

Where there be Clearkes, thei shall syng one, or many of the sentences aboute written, accordyng to the length and shortnesse of the tyme, that the people be offeryng.

In the meane tyme, whyles the Clearkes do syng the Offertory, so many as are disposed, shall offer to the poore menues bore euery one accordyng to his habilitie and charitable mynde. And at the offeryng daies appoynted, euery manne and woman shall paie to the Curate, the due and accustomed offerynges.

Then so many as shalbee partakers of the holy Communion, shall tarye still in the quire, or in some conueniente place nigh the quire, the men on the one side, and the women on the other syde. All other (that mynde not to receiue the said holy Communion) shall departe out of the quire, except the ministers and Clearkes.

Then shall the minister take so muche Breade and Wyne, as shall suffice for the persons appoynted to receiue the holy Communion, layng the breade vpon the corporas, or els in the paten, or in some other comely thyng, prepared for that purpose: And putting y^e wyne into the Chalice, or els in some faire or conueniente cup, prepared for that vse (if the Chalice wil not serue) puttyng thereto a litle pure and cleane water: And setting both the bread and wyne vpon the Alter: Then the Priest shall saye.

The Lorde be with you.

Answer.

And with thy spirite.

Priest.

Lift vp your heartes.

Answer.

We lift them vp vnto the Lorde.

Priest.

Let vs geue thanks to our Lorde God.

Answer.

It is mete and right so to do.

The Priest.



It is very mete, righte, and our bounden dutie, that we shoulde at all tymes, and in all places, geue thanks to thee, O Lorde, holy father, almightie everlasting God.

There shall folowe the propre pface, accordyng to the tyme (yf there bee any specially appointed) or els immediatly shall folowe. Therefore with Angells. &c.

PROPRE

Prefaces.

Upon Christmas daye.



Because thou diddeste geue Iesus Christe, thyne onely sonne to be borne as this daie for vs, who by the operaciō of the holy ghoſte, was made very man, of the subſtaunce of the Virgin Mary his mother, & that without spotte of sinne, to make vs cleane from all sinne: Therefore. &c.

Upon Easter daie.



But chiefly are we bounde to prayſe thee, for the glorious resurrecciō of thy sonne Iesus Christe, our Lorde, for he is the very Paſcall Lambe, whiche was offered for vs, and hath taken awaye the synne of the worlde, who by his death hath destroyed death, and by his risyng to lyfe agayne, hath restored to vs everlastinge lyfe. Therefore. &c.

Upon the Ascencion daye.



Throughe thy moſte dere beloued sonne, Iesus Christe our Lord, who after his moſte glorious resurrecciō, manifestly appered to all his disciples, and in theyr sighte ascended vp into heauen, to prepare a place for vs, that where he is, thither mighte we also ascende, and reigne with him in glory. Therefore. &c.

Upon whitſondaye.



Throughe Iesus Christe our Lorde, accordyng to whose moſte true promyle, the holy Ghoſte came doune this daye from heauen, with a sodain great ſounde, as it had been a mightie wynde, in the lykenes of fiery toungeſ, lightyng vpon the Apostles, to teache them, and to leade them to all truethe, geuyng them bothe

P. iij.

the

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the gifte of diuerſe languages, and alſo boldnes with feruente zele, conſtantly to preach the Goſpell vnto all nations, whereby we are brought out of darkenes and error, into the cleare light and true knowledge of thee, and of thy ſonne Jeſus Chriſt. Therefore. &c.

¶ Upon the feaſt of the Trinitie.

Is very meete, righte, and our bounden duetie, that we ſhould at all tymes, and in all places, geue thanks to thee, O Lorde almighty, euerlaſtinge God, which arte one God, one Lorde, not one onely perſon, but three perſones in one ſubſtance: For that whiche we beleue of the glory of the father, theſame we beleue of the ſonne, and of the holy ghoſte, without any difference, or inequality: whom the Angels. &c.

After whi che preface ſhall folowe immediatly.

Therefore with Angels and Archangels, and with al the holy companie of heauen: we laude and magnifye thy glorious name, euermore prayſyng thee, and ſayinge: Holy, holy, holy, Lorde God of hoſtes: heauen and earth are full of thy glory: Olanna in the higheſte. Blessed is he that commeth in the name of the Lorde: Glory to thee, O lorde, in the higheſt. This the Clarkeſ ſhall alſo ſyng.

¶ When the Clarkeſ haue doon ſyngyng, then ſhall the Prieſt, or Deacon, turne hym to the people and ſaye.

Let vs praye for the whole ſtate of Chriſtes church.

¶ Then the Prieſt turning hym to the Altar, ſhal ſaye or ſyng, plainly and diſtinctly, this prayer folowing.

Almightye and euerymyng God, whiche by thy holy Apoſtle haſte taught vs to make prayers and ſupplications, and to geue thanks for all menne: we humbly beſeche thee moſte mercifully to receyue theſe our prayers: whiche we offre vnto thy diuine Maieſtie, beſechyng thee to inſpire continually the vniuerſall church, with the ſpirite of truethe, vnitie and con corde: And graunt that all they that doe confeſſe thy holye name, maye agree in the trueth of thy holye worde, and lyue in vnitie and godly loue. Speciallly wee beſeche thee to ſaue and defende thy ſeruaunte, Edwarde
our

our Kyng, that vnder him we maye be Godly and quietly gouerned. And graunte vnto his whole counsaile, and to all that bee put in authoritie vnder hym, that they maye truly and indifferently minister iustice, to the punishment of wickednesse and vice, & to the maintenaunce of Goddes true religion and vertue. Geue grace (O heauenly father) to all Bishoppes, Pastors, and Curates, that they maye both by their life and doctrine, set furthe thy true and liuely worde, and rightely and duely adiminister thy holye Sacramentes. And to all thy people geue thy heauenly grace, that with meke hearte and due reuerence, they maye heare and receyue thy holy worde, truly seruyng thee in holynes and righteousnes, all the dayes of their lyfe. And wee moste humbly beseeche thee of thy goodnes (O Lorde) to counforte and succoure all thē, whiche in this transytory lyfe bee in trouble, sorowe, nede, sycknes, or any other aduersitie. And especially we commend vnto thy merciful goodnes, thys congregacion whiche is here assembled in thy name, to celebrate the commemoration of the moste glorious deathe of thy sonne: And here wee doe geue vnto thee moste high prayse, & heartie thanks, for the wonderfull grace and vertue, declared in all thy saintes, from the begynninge of the worlde: and chieflly in the glorious and most blessed virgin Mary, mother of thy sonne Jesu Christ our Lord and God, & in the holy Patriarches, Prophetes, Apostles, and Martyrs, whose examples (O Lorde) and stedfastnes in thy faythe, and keping thy holye commaundementes, graunte vs to folowe. We commende vnto thy mercie (O Lord) all other thy seruantes, whiche are departed hence from vs, with the signe of fayth, and nowe do reste in the slepe of peace: Graunte vnto them, we beseeche thee, thy mercy, and euerlasting peace, and that at the daye of the generall resurrection, we and all they whiche bee of the mysticall body of thy sonne, maye altogether bee set on his right hand, and heare that his most ioyful voice: Come vnto me, O ye that be blessed of my father, and possesse the kingdome, whiche is prepared for you, from the begynning of the worlde: Graunte this, O father, for Jesus Christes sake, our onely mediator and aduocate.

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O God heavenly father, whiche of thy tender mercie; diddeste geue thine only sonne Iesu Christ, to suffer deathe vpon the crosse for our redemption, who made there (by his one oblation once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sinnes of the whole worlde, and did institute, and in his holy Gospel commaunde vs to celebrate a perpetuall memorie of that his precious deathe, vntyll his comming agayne: heare vs (o mercifull father) we beseeche thee: and with thy holy spirit and worde vouchsafe to bless and sanctifie these thy giftes, and creatures of breade and wyne, that they maye be vnto vs the bodye and bloud of thy moste dearly beloued sonne Iesus Christe. who in the same nyghte that he was betrayed: tooke breade, and when he had blessed, and geuen thanks: he brake it, and gaue it to his disciples, sayinge: Take, eate, this is my bodye whiche is geuen for you: do this in remembraunce of me.

Here the
priest must
take the
bread into
his handes.

Here the
priest shall
take the
Cuppe into
his handes.

Likewyse after supper he toke the cuppe, and whē he had geuen thanks, he gaue it to them, saying: drinke ye all of this, for this is my bloude of the newe Testament, whiche is shed for you and for many, for remission of sinnes: do this as oft as you shall drinke it, in remembraunce of me.

¶ These wordes before rehearsed, are to be sayed, turning still to the Altar, without any eleuacion, or shewing the Sacrament to the people.



Wherefore, O Lorde and heavenly father, according to the Institution of thy dearly beloued sonne, our sauoure Iesu Christe, we thy humble seruantes doe celebrate, and make here before thy diuine Maiestie, with these thy holy giftes, the memoriall whiche thy sonne hath willed vs to make: hauing in remembraunce his blessed passion, mightie resurrection, and glorious ascencion, renderynge vnto thee moste heartye thanks, for the innumerable benefites procured vnto vs by the same, entyrelly desyringe thy fatherly goodnes, mercifully to accepte thys our Sacrifice of prayse and thanks geuinge: moste humblye beseechinge thee to graunte, that by the merites and deathe of thy sonne Iesus Christ, and through faith in his bloud, wee and all thy whole

whole church, may obteigne remission of our sinnes, and al other benefites of his passion. And here wee offre and present vnto the (O Lord) oure selfe, oure soules, and bodyes, to be a reasonable, holy, and liuely sacrifice vnto thee: humbly beseeching thee, that whosoever shalbee partakers of this holy Communion, maye woorthely receiue the moste precious body and bloude of thy sonne Iesus Christe: and bee fulfilled with thy grace and heauenly benediction, and made one bodye with thy sonne Iesu Christ, that he maye dwell in them, and they in hym. And although we be vnworthy (through our manyfold synnes) to offre vnto thee any Sacrifice: Yet we beseeche thee to accepte this our bounden duetie and seruice, and commaunde these our prayers and supplications, by the ministrye of thy holy Angels, to be brought vp into thy holy Tabernacle before the syght of thy diuine maiestie: not waying our merites, but pardoning our offences, through Christe our Lorde, by whom, and with whom, in the vnitie of the holy Ghost, all honoure and glorie, be vnto thee, O father almighty, world without ende. Amen.

Let vs praye.

AS our saulour Christe, hath commaunded and taughte vs, we are bolde to saye: Our father whiche arte in heauen, halowed be thy name. Thy Kyngdome come. Thy wyll be doen in earth, as it is in heauen. Geue vs this daye our dayly breade. And forgeue vs our trespases, as wee forgeue them that trespasse againste vs. And leade vs not into temptation.

The Answer.

But deliuer vs from euill. Amen.

Then shall the Priest saye.

The peace of the Lorde be alwaye wyth you.

The Clerkes.

And with thy spirite.

The Priest.

Christ our pascal lābe is offred vp for vs, once for al, whē he bare our sinnes on his body vpon the crosse, for he is the very lambe of God, that taketh away the

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the sinnes of the worlde: wherfore let vs kepe a ioyfull and holy feast with the Lorde.

Here the priest shall turne hym to wardes those that come to the holy Communion, and shall saye.



You that do truely and earnestly repente you of your synnes to almighty God, and be in loue and charitie with your neyghbours, and entende to leade a newe life, folowing the cōmaundemētes of God, and walkyng from hencefurth in his holy wayes: drawe nere and take this holy Sacrament to your comforte, make your humble confession to almighty God, and to his holy churche here gathered together in hys name, mekely knelyng vpon your knees.

Then shall this generall Confession be made, in the name of al those that are minded to receiue þe holy Communiō, either by one of the, or els by one of the ministers, or by the Priest hymselfe, all kneeling humbly vpon their knees.



Almightie G O D, father of oure Lorde Iesus Christ, maker of all thinges, iudge of all menne, we knowledg & bewaile our manifold sinnes and wyckednes, whiche we from tyme to tyme, mooste greuously haue committed, by thoughte, woorde and dede, agaynste thy diuine maiestie, prouokynge moost iustely thy wrath and indignacion agaynste vs: we do earnestly repente, and be hartely sorie for these oure misdoinges, the reembraunce of them is greuous vnto vs, the burthen of them is intollerable: haue mercie vpon vs, haue mercie vpon vs, mooste mercifull father, for thy sonne our Lorde Iesus Christes sake, forgeue vs all that is past, and graunte that we may euer hereafter, serue and please thee in newnes of life, to the honour & glory of thy name: Through Iesus Christe our Lorde.

Then shall the Priest stande vp, and turning hymselfe to the people, say thus.



Almightie G O D our heauenly father, who of his greate mercye, hath promysed forgeuenesse of synnes to all them, whiche with heartye repentance and true fayth turne vnto hym: haue mercy vpon you,

you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnes, and bring you to eueralasting lyfe: through Iesus Christe our Lorde. Amen.

Then shall the Priest also saye.

Heare what coumfortable woordes our sauour Christe sayeth, to all that truely turne to him.

Come vnto me all that trauel and bee heauy laden, and I shall refreshe you. So God loued the world that he gaue his onely begotten sonne, to the ende that all that beleue in hym, shoulde not perishe, but haue lyfe eueralstying.

Heare also what saynt Paule sayeth.

This is a true saying, and woorthie of al men to be receyued, that Iesus Christe came into this worlde to saue sinners.

Heare also what saint John sayeth.

If any man sinne, we haue an aduocate with the father, Iesus Christe the righteous, and he is the propiciacion for our sinnes.

Then shall the Prieste, turning hym to goddes boord, knele down, and saye in the name of all them that shall receyue the Communion, this prayer folowing.



We doe not presume to come to this thy table (O mercifull lorde) trustinge in our owne righteousness, but in thy manifold and great mercies: we be not woorthie so muche as to gather by the cromes vnder thy table, but thou art the same lorde whose propertie is alwayes to haue mercie: Graunte vs therefore (gracious lorde) so to eate the fleshe of thy dere sonne Iesus Christe, and to drinke his bloude, in these holy Mysteries, that wee maye continually dwell in him, and he in vs, that oure sinful bodies may be made cleane by his body, and our soules washed throughe his moste precious blood. Amen.

Then shall the Prieste firste receiue the Communion in both kindes himselfe, and next deliuer it to other Ministers, if any be there presente (that they maye be readye to helpe the chiefe Minister) and after to the people.

And when he deliuereth the Sacramēt of the body of Christ, he shall saye to every one these wordes.

The

The Communion.

The body of our Lord Jesus Christ whiche was geuen for thee, preserve thy bodye and soule vnto euerlasting lyfe.

And the minister deliuering the Sacrament of the bloud, and geuing every one to drinke once and no more, shall saye.

The bloud of our Lord Jesus Christe whiche was shed for thee, preserve thy bodye and soule vnto euerlastynge lyfe.

If there be a Deacon or other Priest, then shall he folow with the Chalice: and as y^e Priest ministrereth the Sacramēt of the body, so shall he (for more expedicion) minister y^e Sacrament of the bloud, in fourme before written.

In the Communion tyme the Clarke shal syng.

ii. O lambe of god that takeste awaye the synnes of the worlde: haue mercie vpon vs.

O lambe of god that takeste awaye the sinnes of the worlde: graunt vs thy peace.

Beginning so soone as the Priest doeth receiue the holy Communion: and whē the Communion is ended, thē shall the Clarke syng the post Communion.

Sentēces of holy scripture, to be said or song euery daie one, after the holy Communion, called the post Communion.

Math. xvi. If any man will folowe me, let him forsake hymselfe, and take vp his crosse and folowe me.

Mar. xiii. Whosoever shall indure vnto the ende, he shall be saued.

Luc. i Praised be the Lorde god of Israell, for he hath visyted and redeemed his people: therefore let vs serue hym all the dayes of our life, in holines and righteousnes accepted before hym.

Luc. xii. Happie are those seruauntes, whome the Lorde (when he cummeth) shall fynde wakynge.

Luc. xii. Be ye readie, for the sonne of manne will come, at an hower when ye thinke not.

Luc. xii The seruaunte that knoweth hys maisters wyll, and hath not prepared hymselfe, neyther hath doen accordynge to his will, shall be beaten with many stripes.

Iohn. iiii. The hower cummeth and now it is, when true woozshippers shall woozship the father in spirite and truethe.

Iohn. v. Beholde, thou art made whole, sinne no more, leste any worse thing happen vnto thee.

If ye

If ye shall continue in my worde, then are ye my very Disciples, and ye shall knowe the truth, and the truth shall make you free.

While ye haue lighte, beleue on the lyght, that ye may be the children of light.

He that hath my commaundementes, and kepeth them, thesame is he that loueth me.

If any man loue me, he will kepe my woorde, and my father will loue hym, and we will come vnto hym, and dwell with him.

If ye shall byde in me, and my woorde shall abyde in you, ye shall aske what ye will, and it shall bee dooen to you.

Herein is my father glorified, that ye beare muche fruite, and become my Disciples.

This is my commaundement, that you loue together, as I haue loued you.

If God be on our syde, who can be against vs: whiche did not spare his owne sonne, but gaue hym for vs all.

Who shall lay any thing to the charge of Goddes chosen: it is GOD that iustificeth, who is he that can condemn:

The nyghte is passed, and the daye is at hande, let vs therefore caste awaye the dedes of darkenes, and put on the armour of light.

Christe Iesus is made of GOD, vnto vs, wisdom, and righteousnes, and sanctifying, and redemption, that (accordyng as it is written) he whiche reioyseth shoulde reioyce in the Lorde.

Knowe ye not that ye are the temple of GOD, and that the spirite of GOD dwelleth in you: yf any manne defile the temple of GOD, him shall God destroy.

Ye are derely bought, therefore glorifie God in your bodies, and in your spirites, for they belong to God.

Be you folowers of God as deare children, and walke in loue, euen as Christe loued vs, and gaue hymselfe for vs an offeryng and a Sacrifice of a swete sauoure to God.

Then the Priest shall geue thanks to God, in the name of all them that haue communicated, turning him first to the people, and saying,

The

The Communion.

The Lorde be with you.

The Aunswere.

And with thy spirite.

The Priest.

Let vs praye.



Almightie and euerlyuyng GOD, wee moste hartely thāke thee for that thou hast boughsated to feede vs in these holy Mysteries, with the spirituall foode of the moste precious body & bloude of thy sonne, our sauour Iesus Christ, and hast assured vs (duely receyuing the same) of thy fauour and goodnes toward vs, and that we be very membres incorporate in thy Mystical bodye, which is the blessed companie of all faithfull people: and heyes throughe hope, of thy euerlastinge kingdome, by the merites of the moste precious deathe and passion, of thy deare sonne. We therefore moste humbly veseche thee, O heauenly father, so to assiste vs with thy grace, that we may cōtinue in that holy felowship, and doe all suche good woorkes, as thou hast prepared for vs to walke in: through Iesus Christe our Lorde, to whom with thee, and the holy goste, bee all honour and glorie, wolde without ende.

Then the Prieste turning hym to the people, shall let them depart with this blessing.

The peace of GOD (which passeth all vnderstanding) kepe your heartes and mindes in the knowledge and loue of GOD, and of his sonne Iesus Christ our lord. And the blessing of God almightie, the father, the sonne, & the holy gost, be emonges you, and remaine with you alway.

Then the people shall aunswere.

Amen.

Where there are no clearkes, there the Priest shall saye all thinges appointed here for them to syng.

When the holy Communion is celebrate, on the workedaye, or in priuate howses: then may be omitted, the Gloria in excelsis, the Crede, the Homely, and the exhortacion, beginning.

Dearely beloued. &c.

Collectes to be sayed after the Offertory, when there is no Communion, euery suche day one.

Assiste



Assist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruantes, towarde the attaynement of euerlasting saluacion: that emonge all the chaunges and chaunces of this mortal life, thei may euer be defended by thy moste gracious and readye helpe: through Christe our Lorde. Amen.

O Almighty Lorde and euerlyuyng GOD, vouchesafe, we beseeche thee, to direct, sanctifye, and gouerne, bothe our heartes and bodies, in the wayes of thy lawes, and in the woorkes of thy commaundementes: that through thy most mighty protection, both here and euer, we may be preserved in body and soule: Through our Lorde and sauiour Iesus Christe. Amen.

Graunt we beseeche thee almighty god, that the wordes whiche wee haue hearde this daye with our outwarde eares, may through thy grace, bee so grafted inwardly in our heartes, that they may bring forth in vs, the fruite of good luyng, to the honour and prayse of thy name: Through Iesus Christ our Lorde. Amen.

PReuente vs, O lorde, in all our doinges, with thy moste gracious fauoure, and further vs with thy continuall helpe, that in al our woorkes begonne, continued, and ended in thee, we may glorifye thy holy name: and finally by thy mercy obtaine euerlasting lyfe: Through, &c.

Almighty God, the fountaine of all wisdom, whiche knoweste our necessities before we aske, and our ignorance in asking: we beseeche thee to haue compassion vpon our infirmities, and those thinges whiche for our unworthines we dare not, and for our blyndnes we cannot aske, vouchsafe to geue vs for the worthines of thy sonne Iesu Christe our Lorde. Amen.



Almighty god, whiche haste promised to heare the petitions of the that aske in thy sonnes name, we beseeche thee mercifully to incline thyne eares to vs that haue made nowe our prayers and supplications vnto thee: and graunte that those thinges which we haue
faithfullye

The Communion.

faithfullye asked accordyng to thy will, maye effectually be obteyned to the reliefe of our necessitie, and to the setting forth of thy glorie: Through Iesus Christe our Lorde.

For rayne.



God heauenly father, whiche by thy sonne Iesu Christ, haste promised to all the that seke thy kingdom, & the righteousnes therof, al thinges necessary to the bodely sustenance: send vs (we beseeche thee) in this our necessitie, suche moderate rayne and showres, that we maie receiue the frutes of the earth, to our comforte and to thy honor: Through Iesus Christ our Lorde.

For sayre wether.



Lorde God, whiche for the sinne of manne, didste once drowne all the worlde, excepte eight persons, and afterwarde of thy great mercie, didste promise neuer to destroy it so agayn: we humbly beseeche thee, that although we for oure iniquities haue woorthelye deserued this plague of rayne and waters, yet vpon our true repentance, thou wilt send vs suche wether whereby we maye receiue the frutes of the earthe in due season, and learne bothe by thy punishmente to amende our liues, and by the grauntinge of our petition, to geue thee prayse and glorie: Through Iesu Christ our Lorde.

Upon wednesdaies & frydaies, the Englishe Letanie shalbe said or song in all places, after suche forme as is appoynted by the highes maiesties Iniuncions: Or as is or shal be otherwise appoynted by his highnes. And though there be none to communicate with the Priest, yet these dayes (after the Letany ended) the Priest shall put vpon him a plain Albe or surplesse, with a cope, and saie all thinges at the Altare (appoynted to bee sayde at the celebracion of the lordes supper) vntill after the offertory. And then shall adde one or two of the Collectes afore writen, as occasion shall serue by his discrecion. And then turning him to the people shall let them departe with the accustomed blessing.

And the same order shal be bled all other daies, whensoever the people be customably assembled to praye in the church, and none disposed to communicate with the Priest.

A pke wylt

Lyke wyse in Chappelles annexed, and all other places, there shalbe no celebracion of the Lordes Supper, excepte there be some to communicate with the priest. And in suche Chappelles annexed where the people hath not been accustomed to pay any holy bread, there they must either make some charitable prouision for the be-ryng of the charges of the Communion, or els (for receyuyng of the same) resorte to their parische Church.

For auoydyng of all matters and occasion of discencion, it is mete that the bread prepared for the Communion, be made throughe all this realme, after one sorte and fashion: that is to say, vnleauened, and rounde, as it was afore, but without all maner of pynte, and some thing moze larger and thicker then it was, so that it may be aptly deuided in diuers pieces: and euery one shalbe deuided in two pieces, at the leaste, or moze, by the discrecion of the minister, and so distributed. And men must not thinke lesse to be receiued in parte, then in the whole, but in eche of them the whole body of our sauoure Iesu Christ.

And forsomuche as the Pastours & Curates within this realme, shall continually fynde at their costes and charges in their cures, sufficient bread and wine for the holy Communion (as oft as their Parishioners shalbe disposed for their spirituall comfote to receiue the same) it is therfore ordeined, that in recompence of such costes and charges, the Parishioners of euery Parische shall offre euery Sunday, at the tyme of the Offertory, the iust valour and pryce of the holy lofe (with all suche money, and other thynges as were wont to be offered with the same) to the vse of their Pastours and Curates, and that in suche ordre and course, as they were wont to fynde and pay the sayed holy lofe.

Also that the receyuyng of the Sacramente of the blessed body and bloud of Christ, may be mozte agreable to the institution thereof, and to the vse of the primatiue Church: In all Cathedral and Collegiate churches, there shal alwayes some Communicate with the priest that ministrereth. And that the same may be also obserued euery where abrode in the countrey: Some one at the least of that house in euery parische, to whom by course after the ordynance herein made, it apperteyneth to offer for the charges of the Communion, or some other whom they shall prouyde to offre for them, shal receiue the holy Communion with the priest: the which maye bee the better done, for that they knowe before, when they course commeth, and may therfore dispose themselves to the worthy receyuyng of the Sacramente. And with him or them who doeth so offre the charges of the Communion: all other, who be then Godly disposed therunto, shall lyke wise receiue the Communion. And by this meanes the Minister hauyng alwayes some to communicate with him, may accordingly solempnise so high and holy misteries, with al the suffrages & due ordre appointed for the same. And the priest on the weke day, shal forbear to celebrate the Communion, excepte he haue some that will communicate with him.

The Communion.

Furthermoze, every man and woman to be bound to heare and be at the diuine service, in the Parische churche where they be resident, and there with deuout prayer, o; Godly silence and meditation, to occupy themselves. There to pay their duties, to communicate once in the yeare at the least, and there to receyue, and take all other Sacramentes and rites, in this booke appoynted. And whosoever willingly vpon no iust cause, doeth absent themselves, o; doeth vngodly in the Parische churche occupy themselves: vpon p:offe therof, by the Ecclesiasticall lawes of the Realme, to bee excommunicate, o; suffer other punishment, as shal to the Ecclesiasticall iudge (acco:dyng to his discrecion) seme conuenient.

And although it bee read in aunciente writers, that the people many yeares past, receiued at the priestes handes, the Sacramēt of the body of Christ in theyr owne handes, & no commaundement of Christ to the contrary: Yet forasmuche as they many tymes conuerghed the same secretely a waye, kept it with them, and diuersly abused it to supersticion and wickednes: lest any suche thing hereafter should be attempted, and that an vniformitie might be vsed, throughout the whole Realme: it is thought couenient the people commonly receiue the Sacrament of Christs body, in their mouthes, at the Priestes hande.

The Letany and Suffrages. Focxxii



GOD the father of heauen: haue mercye vpon vs miserable sinners.

O God the father of heauen: haue mercye vpon vs miserable sinners.

O God the sonne, redemer of the worlde: haue mercye vpon vs miserable sinners.

O God the sonne, redemer of the worlde: haue mercye vpon vs miserable sinners.

O God the holy gost, procedyng from the father and the sonne: haue mercye vpon vs miserable sinners.

O God the holy gost, procedyng from the father and the sonne: haue mercye vpon vs miserable sinners.

O holy, blessed, and glorvous Trinitie, three persons and one God: haue mercye vpon vs miserable sinners.

O holy, blessed, and glorvous Trinitie, three persons and one God: haue mercye vpon vs miserable sinners.

Remembre not **L**orde, our offences, nor the offences of our forefathers, neither take thou vengeaunce of our synnes: spare vs good **L**orde, spare thy people, whome thou haste redeemed with thy moste precious bloud, and bee not angry with vs fozeuer.

Spare vs good **L**orde.

From all euill and mischiefe, from synne, from the craftes and assautes of the deuill, from thy wrathe, and from euerlastyng damnacion:

Good **L**orde deliuer vs.

From blindnes of heart, from pryde, vainglory, & hypocrisie, from enuy, hatred and malice, and all vncharitableness:

Good **L**orde deliuer vs.

From fornicacion, and all other deadly synne, and from all the deceytes of the worlde, the fleshe, and the deuill:

Good **L**orde deliuer vs.

From lightning and tempest, from plague, pestilence and famine, from battaile and murther, and from sodaine death.

Good **L**orde deliuer vs.

From all sedicion and priuie conspiracie, from the tyranny of the bishoppe of Rome and all his detestable enormities, from all false doctrine and heresye, from hardnes of heart, and contempt of thy worde and commaundemente.

Good **L**orde deliuer vs.

By the mysterye of thy holy incarnation, by thy holy natiuitie and Circumcision, by thy Baptisme, fastyng, and temptation:

A.ii.

temptacion:

The Letany.

temptation:

Good Lorde deliuer vs.

By thyne agonye and bloudye sweate, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascencion, by the comyng of the holy gost:

Good Lorde deliuer vs.

In all tyme of our tribulation, in all tyme of our wealth, in the houre of death, in the daye of iudgement:

Good Lorde deliuer vs.

We sinners doe beseeche thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holye Church vniuersall in the right waye:

We beseeche thee to heare vs good lorde.

That it may please thee to kepe Edward the. vi. thy seruant our kyng and gouernour:

We beseeche thee to heare vs good lorde.

That it may please thee to rule his hearte in thy faythe, feare, and loue, that he maye alwayes haue affiaunce in thee, and euer seke thy honour and glory:

We beseeche thee to heare vs good lorde.

That it may please thee to be his defendour, and keper, geuyng him the victoꝝ ouer all his enemyes:

We beseeche thee to heare vs good lorde.

That it may please thee to illuminate all Byschoppes, pastours and ministers of the Church, with true knowlege and vnderstandyng of thy wooꝝde, and that both by theyꝝ preachyng and lyuyng, they may sette it forth and shewe it accordingly:

We beseeche thee to heare vs good lorde.

That it may please thee to endue the Lordes of the counsaile, and all the nobilitie, with grace, wysedome, and vnderstandyng.

We beseeche thee to heare vs good lorde.

That it may please thee to blesse and kepe the magistrates, geuyng them grace to execute iustice, and to mayntaine trueth:

We beseeche thee to heare vs good lorde.

That it may please thee to blesse and kepe all thy people:

We beseeche thee to heare vs good lorde.

That it may please thee to geue to al nations vnitie, peace, and concoꝝde.

We beseeche thee to heare vs good lord.

That it may please thee to geue vs an hearte to loue and dreade thee, & diligently to liue after thy commaundementes:

We beseeche thee to heare vs good lord.

That it may please thee to geue all thy people increase of grace to heare meekely thy woorde, and to receyue it with pure affection, and to bryng furth the frutes of the spirite:

We beseeche thee to heare vs good lord.

That it may please thee to bryng into the waye of trueth all suche as haue erred and are deceyued:

We beseeche thee to heare vs good lord.

That it may please thee to strengthen suche as doe stande, and to coumfort and helpe the weake hearted, and to rayse by them that fall, and finally to beate downe Sathan vnder our feete.

We beseeche thee to heare vs good lord.

That it may please thee to succoure, helpe, and coumforte all that be in daunger, necessitie and tribulation:

We beseeche thee to heare vs good lord.

That it may please thee to preserue all that trauaile by lande or by water, all weomen labouring of childe, all sycke persons and young chyldren, and to shewe thy pietie vpon all prisoners and captiues:

We beseeche thee to heare vs good lord.

That it may please thee to defende and prouyde for the fatherles chyldren and wyddowes, and all that bee desolate and oppressed:

We beseeche thee to heare vs good lord.

That it may please thee to haue mercy vpon all men:

We beseeche thee to heare vs good lord.

That it may please thee to forgeue oure enemyes, persecutours and sclaunderers, and to turne theyr heartes:

We beseeche thee to heare vs good lord.

That it may please thee to geue and preserue to oure vse the kyndely frutes of the earth, so as in due tyme we may enioy them:

We beseeche thee to heare vs good lord.

That it may please thee to geue vs true repentaunce, to forgeue vs all oure synnes, neglygences and ignoraunces, and to endue vs with the grace of thy holy spirite, to amend our lyues accordyng to thy holy woorde:

We beseeche thee to heare vs good lord.

Sonne of God: we beseeche thee to heare vs.

The Letany.

Sonne of God: we beseeche thee to heare vs.

O lambe of God that takest away the sinnes of the world:

Graunt vs thy peace.

O lambe of God that takest away the sinnes of the world:

Haue mercy vpon vs.

O Christe heare vs.

O Christ heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Christe haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen. *With the residue of the pater noster.*

And leade vs not into temptation.

But deliuer vs from euill. Amen.

The versicle.

O Lorde deale not with vs after our sinnes.

The aunswere.

Neither rewarde vs after our iniquities.

Let vs praye.

O God mercifull father, that despysedst not the sighing of a contrite hearte, nor the desyre of such as be sorrowfull, mercifully assyst our prayers, that we make before thee in all oure troubles and aduersities, whensoever they oppresse vs: And graciously heare vs, that those euylles, whiche the craft and subtiltie of the deuill or man worketh agaynst vs, be broughte to nought, and by the prouidence of thy goodnesse, they maye bee dyspersed, that we thy seruantes, beeyng hurte by no persecutions, maye euermore geue thanks vnto thee, in thy holy Church, through Iesu Christe our Lorde.

O Lorde aryse, helpe vs, and deliuer vs for thy names sake.

O God we haue hearde with our eares, and our fathers haue declared vnto vs, the noble workes that thou diddest in theyr dayes, and in the olde tyme before them.

O Lorde, aryse, helpe vs, and deliuer vs, for thy honour.

Glozy be to the father, the sonne, and to the holy Goste: as it was in the beginning, is now, and ever shall be, worlde without ende. Amen.

From

From our enemies defende vs, O Christe.

Graciouſely looke vpon our afflictions.

Pitifully beholde the ſorowes of our hearte.

Mercifullye forgeue the ſinnes of thy people.

Favourably with mercy heare our prayers.

O ſonne of Dauid haue mercie vpon vs.

Both nowe and euer bouchſafe to heare vs Christe.

Graciouſly heare vs, O Christe.

Graciouſly heare vs, O Lorde Christe.

The verſicle.

O Lorde, let thy mercie be ſhewed vpon vs.

The aunſwere.

As we doe put our truſt in thee.

Let vs praye.

We humbly beſeeche thee, O father, mercifully to loke vpon our infirmities, and for the glory of thy name ſake, turne from vs all thoſe euilles that we moſte righteouſly haue deſerued: and graunt that in all our troubles we maye put oure whole truſte and conſydence in thy mercy, and euermore ſerue thee in purenes of liuing, to thy honour and glory: through our onely mediator and aduocate Jeſus Chriſt our Lorde. Amen.

Almighty God whiche haſte geuen vs grace at thys tyme with one accorde to make our commune ſupplications vnto thee, and dooeſte promyſe, that whan two or thre bee gathered in thy name thou wilt graunte theyr requeſtes: fulfyl nowe, O Lorde, the deſyres and petitions of thy ſeruauntes, as may bee moſte expediente for them, grauntyng vs in thys worlde knowledge of thy trueth, and in the worlde to come lyfe everlaſting.

Amen.



OF THE ADMINISTRATION OF publyke Baptisme to be vsed in the Churche.

fo. cxxv




It appeareth by auncent writers, that the Sacrament of Baptisme in the olde tyme was not commonly ministred but at two tymes in the yere, at Easter and Whitsontyde, at whiche tymes it was openly ministred in the p[re]sence of all the congregation: whiche comstome nowe beeyng growen out of vse) although it cannot for many considerations be well restored agayne, yet it is thought good to folowe the same as nere as conueniently maye be: Wherefore the people are to be admonished, that it is moste conuenient that Baptisme shoulde not be ministred but vpon Sondays & other holpe dayes, when the moste numbre of people may come together. As well for that the congregation there p[re]sent maye testifie the receyuing of them, that be newly Baptised, into the numbre of Christs Church, as also because in the Baptisme of Infantes, euery manne p[re]sent may be put in remembraunce of his owne profession made to God in his Baptisme. For
whiche
cause also, it is expedient that Baptisme be ministred in the Englishe tongue. Neuerthelesse (yf necessitie so require) children ought at all tymes to be Baptised, eyther at the Church or els at home.

R. l.

When


PVBLIKE BAPTISME

When there are children to be Baptised vpon the Sunday, or
 holy daye, the parentes shall geue knowledge ouer nyght or
 in the mornynge, afore the beginning of Mattins to the curate.
 And then the Godfathers, Godmothers, and people, with the
 children, muste be ready at the churche doore, either immediatly
 afore the last Canticle at Mattins, or els immediatly afore the
 last Canticle at Euen song, as the Curate by his discrecion shall
 appoynte. And then standing there, the prieste shall aske whe-
 ther the chyldren bee Baptised or no. If they aunswere. No,
 Then shall the prieste saye thus.


 Care beloued, forasmuche as al men be concey-
 ued and borne in sinne, and that no man borne
 in synne, can enter into the kingdom of God
 (except he be regenerate, and borne a newe of
 water, and the holy gost) I beseeche you to cal
 vpon God the father through our Lord Iesus Christ, that
 of his bounteous mercy he wil graunt to these childre that
 thing whiche by nature they cannot haue, that is to saye,
 they maye be Baptised with the holy ghost, and receyued
 into Christes holy churche, and bee made lyuely members
 of the same.

Then the priest shall saye.

Let vs praye.


 Almighty and euerlasting God, whiche of
 thy iustice didest destroy by floudes of wa-
 ter the whole worlde for sinne, except. viii.
 persons, whome of thy mercy (the same
 tyme) thou dydest saue in the Arke: And
 when thou dydest drowne in the reade sea
 wicked King Pharaon with all his armie, yet (at the same
 tyme) thou didest lead thy people the children of Israel safe-
 ly through the middes therof: whereby thou diddest figure
 the washing of thy holy baptisme: & by the baptisme of thy
 welbeloued sone Iesus Christ, thou diddest sanctifie the flud
 Jordan, & al other waters to this mystical washing away
 of sinne: we beseeche thee (for thy infinite mercies) that thou
 wilt mercifully looke vpon these children, and sanctifie
 them

them with thy holy goste, that by this holosome lauer of regeneration, whatsoeuer synne is in them, maye be washed cleane away, that they beyng deliuered from thy wrath, may be receyued into tharke of Christes Church, and so saued from perishing: and being seruente in spirite, stedfaste in fayth, ioyfull through hope, rooted in charite, maye euer serue thee: And finally attayne to everlasting lyte, with all thy holy and chosen people. This graunte vs we beseeche thee for Iesus Christes sake our Lord. Amen.

Here shall the priest aske what shalbe the name of the childe, and when the Godfathers & Godmothers haue told the name, the he shall make a crosse vpon the childes forehead and breste, saying.

R. Receyue the signe of the holy Crosse, both in thy forehead, and in thy breste, in token that thou shalt not bee ashamed to confesse thy faith in Christ crucified, and manfully to syght vnder his banner agaynst sinne, the worlde, and the deuill, and to continewe his faythful soldiour and seruaunt vnto thy lyfes ende. Amen.

And thys he shall doe and saye to as many chyldren as bee present to be Baptised, one after another.

Let vs praye.

Almyghtie and immortall God, the ayde of al that nede, the helper of all that flee to thee for succour, the life of them that beleue, and the resurrection of the deade: we call vpon thee for these infantes, that they cummyng to thy holy Baptisme, maye receiue remission of their synnes, by spirituall regeneration. Receyue them (O Lord) as thou hast promised by thy welbeloued sonne, saying: Aske, and you shall haue: seke, and you shall finde: knocke and it shalbe opened vnto you. So geue now vnto vs that aske: Lette vs that seke, fynde: open thy gate vnto vs that knocke: that these infantes maie enioy the euerlastyng benediction of thy heauenly washing, and may come to the eternall kyngdome, whiche thou hast promised, by Christe our Lord. Amen.

R. A.

Then

Duplike Baptisme.

Then let the priest lokyng vpon the children, saye.

I Commaunde thee, vncleane spiritite, in the name of the father, of the sonne, and of the holy gost, that thou come oute, and departe from these infantes, whom our Lorde Jesus Christe hathe vouchesaue to call to his holye Baptisme, to be made membres of his bodye, and of his holye congregation. Therfore thou cursed spirit, remembre thy sentence, remembre thy iudgemente, remembre the daye to be at hand, wherein thou shalt burne in fyre euerlastyng, prepared for thee and thy Aungels. And presume not hereafter to exercise anye tyrannye towardes these infantes, whome Christe hathe bought with his precious bloud, and by this his holye Baptisme calleth to be of his flocke.

Then shall the prieste saye.

The Lorde be with you.

The people.

And with thy spirite.

The minister.

Heare nowe the gospell written by. S. Marke.

Marke, x.

A certayne tyme they broughte children to Christe that he shoulde touche them, and hys disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and sayed vnto them: Suffre lytle children to come vnto me, and forbyd them not: for to suche belongeth the kyngdome of God. Verely I saye vnto you: whosoener doeth not receyue the kyngdom of God, as a litle childe: he shall not entre therein. And when he had taken them vp in his armes: he put his handes vpon them, and blessed them.

After the gospell is reade, the minister shall make this bryefe exhortacion vpon the wordes of the gospell.

Rendes you heare in this gospell the woordes of oure Sauour Christe, that he commaunded the children to be broughte vnto him: howe he blamed those that would haue kept them from him: howe he exhorteth all men to folowe their innocencie. Ye perceyue howe by his outwarde gesture and dede, he declared hys good wyll toward them. For he embraced them in his armes, he laied his handes vpon the, and blessed the: doubt ye

ye not therfore, but earnestly beleue, that he will lyke wyse fauourably receiue these presente infantes, that he will embrace them with the armes of his mercye, that he will geue vnto them the blessing of eternall lyfe: and make them partakers of his euerlasting kingdome. Wherefore we beeyng thus perswaded of the good will of oure heauenlye father toward these infantes, declared by hys sonne Iesus Christ: And nothing doubtyng but that he fauourably alloweth this charitable wooke of ours, in bringyng these chyldren to his holy baptylme: let vs faythfully and deuoutely geue thanks vnto him: And saye the prayer whiche the Lorde himselfe taught. And in declaracion of our fayth, let vs also recyte the articles conteyned in our Crede.

Here the minister with the Godfathers, Godmothers, and people presente: shall saye.

Our father whiche art in heauen, halowed bee thy name. &c.

And then shall say openly.

I beleue in God the father almightie. &c.

The priest shall adde also this prayer.

Almightie and euerlasting God, heauenly father, wee geue thee humble thanks, that thou haste vouchesaue to call vs to knowledg of thy grace, and fayth in thee: Increase and cōfirme this fayth in vs euermore: Geue thy holy spirite to these infantes, that they may bee borne agayne, and be made heyres of euerlasting saluacion, through our Lorde Iesus Christe: who liueth and reigneth with thee and the holy spirite, nowe and for euer. Amen.

Then let the Priest take one of the chyldren by the right hande, thother being brought after hym. And cūing into the church towarde the fonte, saye.

The Lorde vouchesafe to receiue you into his holy household, and to kepe and gouerne you alway in the same, that you may haue euerlasting lyfe. Amen.

Then standyng at the fonte the prieste shall speake to the Godfathers and Godmothers, on this wise.



Wherebeloued frendes, ye haue brought these chyldren here to bee Baptised, ye haue prayed that oure Lorde Iesus Christe woulde vouchesafe to receiue

them,

Publike Baptisme.

them, to laye hys handes vpon them, to blesse them, to release them of theyr synnes, to geue them the kyngdome of heauen, and euerlastyng lyfe. Ye haue hearde also that our Lorde Iesus Christ hath promised in his gospell, to graunt all these thinges that ye haue prayed for: which promise he for his parte, will most surely kepe and perfourme. wherefore after this promise made by Christe, these infantes must also faithfully for theyr parte promise by you, that be theyr sureties, that they will forsake the deuill and all his woorkes, and constantlye beleue Gods holy woorde, and obediently kepe his commaundementes.

Then shall the priest demaunde of the childe (whiche shall be firste Baptised) these questions folowynge: first namyng the childe, and saying.

A. Doest thou forsake the deuill and all his woorkes?

Answer.

I forsake them.

Minister.

Doeste thou forsake the bayne pompe and glozve of the worlde, with all the couetous desyres of the same?

Answer.

I forsake them.

Minister.

Doeste thou forsake the carnall desyres of the flesh, so that thou wilt not folowe nor be led by them?

Answer.

I forsake them.

Minister.

Doeste thou beleue in God the father almighty, maker of heauen and yearth?

Answer.

I beleue.

Minister.

Doest thou beleue in Iesus Christe hys onely begotten sonne our lord, and that he was conceived by the holy gost, borne of the virgin Marye, that he suffered vnder Pontius Pilate, was crucified, dead and buried, that he went down into hell, and also did rylse agayne the thirde day, that he ascended into heauen, & sitteth on the right hande of God the father almyghtye: And from thence shall come agayne at the

the ende of the worlde, to iudge the quicke and the dead:
Doeſt thou beleue this?

Answer.

I beleue.

Minister.

Doeſt thou beleue in the holy Goſte, the holy Catho-
like Church, the Communion of Saintes, Remiſſion of
Sinnes, Reſurreccion of the fleſhe, and euerlaſtyng life af-
ter death?

Answer.

I beleue.

Minister.

What doeſt thou deſire?

Answer.

Baptiſme.

Minister.

Wilt thou be baptiſed?

Answer.

I will.

Then the prieſte ſhall take the childe in his handes and aſke the
name: And namyng the chylde, ſhall dyppe it in the water threſe.
firſt dipping the rightſide: Seconde the left ſyde: The thirde time
dyping the face toward the founte: So it bee diſcretely and wa-
relly done, ſaying.

C. P. I Baptiſe thee in the name of the father, and of
the ſonne, and of the holy goſt. Amen.

And if the childe be weake it ſhall ſuffyre to powre water vpon
it, ſaying the foresayde wordes. **P. I** Baptiſe thee. ac. Then the
Godfathers and Godmothers ſhall take and laye their handes
vpon the chylde, and the miniſter ſhall put vpon hym hyſ whyte
veſture, commonly called the Chryſome: And ſay.

Take thys whyte veſture for a token of the innocencie,
whiche by Gods grace in this holy ſacramente of bap-
tiſme, is geuen vnto thee: and for a ſygne wherby thou arte
admoniſhed, ſo long as thou liueſt, to geue thy ſelfe to inno-
cencie of living, that after thys tranſitory lyfe, thou mayeſt
be partaker of the life euerlaſting. Amen.

Then the prieſt ſhall annoynte the infante vpon the head ſaying.

A Mightie God the father of our Lorde Jeſus Chriſte,
who haſte regenerate thee by water and the holye
goſt, and haſt geuen vnto thee remiſſion of all thy ſinnes:
he vouchſaue to annoynte thee with the vnctyon of hyſ

Riii.

holye

Publike Baptisme.

holy spirite, and bring thee to the inheritaunce of euerlasting life. Amen.

When there are many to be Baptised, this ordie of demaunding, Baptisynge, puttyng on the Crisome, and euorntynge, shall be vsed seuerallye with euery chylde. Those that be first Baptised departynge from the fonte, and remaynyng in some conueniente place within the Church, vntyll all bee Baptised. At the laste ende, the Priest calling the Godfathers and Godmothers together: shall say this short exhortacion following.



EOr asinuch as these children haue promised by you, to forsake the deuil and all his woorkes, to beleue in God and to serue hym: you muste remember that it is youre partes and duetie, to see that these infantes bee taughte, so soone as they shalbe hable to learne, what a solemne vowe promyse, and professyon, they haue made by you. And that they maye knowe these thynges the better: ye shall call vpon them to heare sermons, and chieflve you shall prouyde that they maye learne the Crede, the Lordes prayer, and the ten commaundementes in thenglishe tong: and all other thynges, whiche a Christian man oughte to knowe and beleue, to hys soules healthe. And that these children may bee verteuouslye broughte vp to leade a godly and Christian lyfe: remembryng alwayes that Baptisme doeth represent vnto vs our profession, whiche is, to folow the example of our Sauour Christe, and to bee made lyke vnto him, that as he dyed and rose agayne for vs, so should we (whiche are Baptised) dye from synne, and rise agayne vnto ryghteousnesse, continuallye mortifying all our euill and corrupte affections, and daylye proceeding in all vertue and godlines of liuing.

The minister shall commaunde that the Crisomes bee broughte to the church, and deliuered to the Priestes after the accustomed manner, at the Purificacyon of the mother of euery chylde. And that the chyliden be brought to the Bushope to bee confirmed of hym, so soone as they can saye in theyr bulgare tongue the articles of the faythe, the Lordes prayer, and the ten commaundementes, and be further instructed in the Catechisme, sette forth for that purpose accordyngly as it is there expre. ted.

And so lette the congregacyon departe in the name of the Lorde. **Note**, that if the number of children to bee Baptised, and multitude of people presente bee so great that they cannot conuenientlye stand at the church dooze: then let them stande within the church in some conueniente place, nygh vnto the Church dooze: And there all thynges be sayde and done, appoynted to bee sayde and done at the church dooze.

Of them that be Baptised in

fol. cxxix.

private houses in tyme
of necessitie.

The pastours and curates shal oft adimonysh the people, that they differre not the baptisme of infantes any longer then the Sondaye, or other holy daye nexte after the childe bee bozne, onlesse vpon a great and resonable cause declared to the curate and by hym approued.

And also they shall warne them that without great cause and necessitie, they Baptise not children at home in theyr houses. And when great nede shal compel them so to doe, that then they minister it on thys fashion.

First let the that be present call vpon god for his grace, and saye the Lordes prayer, if the tyme will suffer. And then one of them shal name the childe, and dyppe hym in the water, or powre water vpon hym, saying these wordes.

C. A. I Baptise thee in the name of the father, and of the sonne, and of the holy gost. Amen.

And lette them not doubte, but that the chylde so Baptised, is lawfully and sufficiently Baptised, and oughte not to be Baptised agayne, in the Church. But yet neuerthelesse, yf the chylde whiche is after thys sorte Baptised dooe afterwarde lyue, it is expediente that he bee broughte into the Church, to the end the Priest maye examyne and trye, whether the chylde bee lawfullye Baptised or no. And yf those that bring any childe to the Church doe aunswere that he is already Baptised: Then shall the Priest examyne them further.

**By whome the childe was Baptised:
who was present when the childe was baptised:
whether they called vpon god for grace and succour in that necessitie:
with what thyng, or what matter, they dyd Baptise the childe:
with what wordes the childe was Baptised:
whether they thinke the childe to be lawfully and perfectly Baptised:**

And yf the minister shall proue by the aunswers of suche as brought the childe that al thinges were done, as they ought to be: Then shall not he christen the chylde agayne, but shall receyue him, as one of the flocke of the true christian people, saying thus.

R. v.

I

Private Baptisme.



Certifye you that in this case ye haue doene wel; and accordyng vnto due ordie concernyng the Baptysing of thys childe, whiche being borne in originall sinne, and in the wrath of God, is now by the lauer of regeneracyon in Baptisme, made the childe of God, and heyre of euerlastyng lyfe: for oure Lorde Iesus Christe doeth not denye his grace and mercie vnto such infantes, but most louingly doeth call them vnto him. As the holy gospell doeth witnes to our counfort on thys wise.

Marke, x



And a certayne tyme they broughte chyldren vnto Christ that he shoulde touche them: and his disciples rebuked those that brought them. But when Iesus sawe it, he was dyspleased, and sayde vnto them: Suffer litle chyldren to come vnto me, and forbydde them not, for to such belongeth the kyngdome of God. Verely I say vnto you: whosoever doeth not receyue the kyngdome of God as a litle childe, he shal not enter therein. And when he had taken them vp in hys armes, he put hys handes vpon them, and blisshed them.

After the gospell is read: the minister shall make thys exhortacion vpon the woordes of the gospell.



Andes, ye heare in this gospell the woordes of our Saviour Christ, that he commaunded the chyldren to be broughte vnto him, how he blamed those that woulde haue kepte them from hym, howe he exhorted all men to folowe theyr innocenye: ye perceiue how by his outward gesture and dede, he declared his good wil towardes them, for he embraced them in his armes, he layed hys handes vpon them and blessed them. Doubte you not therefore, but earnestlye beleue, that he hath lykewyse fauourablye receyued this presente infante, that he hath embraced him with the armes of hys mercye, that he hath geuen vnto hym the blessing of eternall lyfe, and made hym partaker of his euerlasting kyngdome. wherfore we being thus perswaded of the good will of oure heauenlye father declared by his sonne Iesus Christ towardes thys infante: Let vs faithfully and deuoutlye geue thanks vnto hym, and saye the prayer which the Lorde himselve taught, and
in

in declaracion of our fayth, lette vs also recyte the articles
conteyned in our Crede.

Here the minister with the Godfathers and Godmo-
thers shall saye.

Our father whiche art in heauen, halowed be thy name:
thy kingdome come. &c.

Then shall they saye the Crede, and then the Priest shall
demaunde the name of the childe, whiche beeyng by the
Godfathers and Godmothers pronounced, the minister
shall say.

C. P. Doeſte thou forſake the deuill and all his woorkes?

Answer.

I forſake them.

Minister.

Doeſte thou forſake the vayne pompe and glorie of the
worlde, with all the couetous deſyres of the ſame?

Answer.

I forſake them.

Minister.

Doeſte thou forſake the carnall deſyres of the fleſhe, ſo
that thou wilt not folowe and be led by them?

Answer.

I forſake them.

Minister.

Doeſt thou beleue in God the father almyghtye, maker
of heauen and yearth?

Answer.

I beleue.

Minister.

Doeſte thou beleue in Ieſus Chriſte hys onely begotten
ſonne our Lorde, and that he was conceived by the holye
Ghoſte, borne of the virgin Marie, that he ſuffred vnder
Poncius Pilate, was crucified, dead, and buried, that he
wente downe into hell, and alſo did riſe agayne the thirde
daye, that he aſcended into heauen, and ſitteth on the right
hande of God the father almighty: And from thence ſhalt
come agayne at the ende of the worlde to iudge the quicke
and the dead: doeſt thou beleue thus?

Answer.

I beleue.

Minister.

Doeſt

Private Baptisme.

Doest thou beleue in the holy Goste, the holy Catholike Church, the Communion of Saintes, Remission of sinnes, Resurreccion of the fleshe, and euerlasting lyfe after death:

Answer.

I beleue.

Then the minister shall put the white besture commonly called the Crisome, vpon the childe, saying.



Take thys white besture for a token of the innocencie, whiche by goddes grace in the holy sacramente of Baptisme is geuen vnto thee, and for a sygne wherby thou arte admonyshe so long as thou shalte liue, to geue thy selfe to innocency of liuing, that after this transitory lyfe, thou mayest be partaker of the lyfe euerlastyng. Amen.

¶ Let vs pray.



Almightie and euerlastyng God, heavenly father, wee geue thee humble thanks, that thou hast bouchesaue to call vs to the knowledge of thy grace, and fayth in thee: Increase and confyrme this fayth in vs euermore: Geue thy holye spirite to thys infante, that he being borne agayne, and being made heire of euerlasting saluacyon throughe oure Lorde Iesus Christe, maye continue thy seruaunte, and attayne thy promises, through the same oure Lorde Iesus Christe thy sonne: who liueth and reygneith with thee in vnitie of the same holy spirite euerlastyngly. Amen.

Then shall the minister make thys exhortacyon, to the Godfathers and Godmothers.

For asmuche as thys chylde hathe promysed by you to forsake the deuill and all his woorkes, to beleue in God, and to serue him, you must remember that it is your partes and ductie to see that this infante be taught, so soone as he shalbe hable to learne, what a solemne bove, promyse, and profession he hath made by you, and that he maye knowe these thinges the better, ye shall call vpon him to heare sermons: And chiefly ye shall prouide that he may learne the Crede, the Lordes prayer, and the ten commaundementes in the Englishe tongue, and all other thinges which a christian man ought to knowe and beleue to his soules health,
and

and that this child may be vertuously brought vp, to leade a godly and a chustian lyfe. Remembring alway that baptisme doeth represent vnto vs oure profession, whiche is to folowe the example of our sauour Christe, and to be made lyke vnto him, that as he died and rose agayne for vs: so shoulde we, which are baptised, dye from sinne, and ryse agayne vnto righteousnes, continually mortifying al our euil and corrupt affections, and daily proceeding in al vertue and godlines of lyuyng.

Ac. As in publyke Baptisme.

But pf they whiche byng the infantes to the churche, doe make an vncertaine aunswere to the prestes questions, and saye that they can not tell what they thought, dyd, or sayed in that great feare and trouble of mynde: (as oftentymes it chaunserh) Then lette the preste Baptize him in forme aboue written, concerning publyke Baptisme, sauing that at the dypping of the chylde in the fonte, he shall vse this forme of wordes.

Yf thou be not Baptized already. **A.** I Baptize thee in the name of the father, & of the sonne, and of the holy gost. Amen.

The water in the fonte shalbe chaunged euery moneth once at the least, and afore any child be Baptised in the water so chaunged the priest shall saye at the fonte these prayers folowynge.

Most merciful God, our sauour Jesu Christe, who hast ordeyned the element of water for the regeneration of thy faythfull people, vpon whom beyng baptised in the riuer of Jordan, the holy goste came downe in the likenes of a dooue: Sende down we beseeche thee the same thy holy spirite to assiste vs, and to be present at thys our inuocation of thy holy name: Sanctifie **X** this fountaine of baptisme, thou that art the sanctifier of all thinges, that by the power of thy worde, all those that shall be baptized therein, may be spiritually regenerated, and made the children of everlasting adopcion. Amen.

O merciful God, graunt that the olde Adam, in them that shalbe baptized in this fountayne, maye so be buried, that the newe man may be raised vp agayne. Amen.

Graunt that all carnall affections maye die in them: and that all thynges, belongyng to the spirite, maye liue and growe in them. Amen.

Graunte

Primate Baptisme.

Graunte to all them whiche at this fountayne forsake the deuill and all his workes: that they maye haue power and strength to haue victorie and to triumph agaynst him, the worlde and the fleshe. Amen.

Whosoever shall confesse thee, o lord: recognise him also in thy kingdome. Amen.

Graunt that all sinne and vice here maie be so extinct: that they neuer haue power to raigne in thy seruauntes. Amen.

Graunte that whosoever here shall begynne to bee of thy flocke: maie evermore continue in the same. Amen

Graunt that all they whiche for thy sake in this life do denie and forsake themselves: may winne and purchase thee (O lord) which art everlasting treasure. Amen.

Graunt that whosoever is here dedicated to thee by our office and ministerie: maye also bee endowd with heauenlye vertues, and everlastingly rewarded throughe thy mercy, O Blessed lord God, who doest liue and gouerne all thinges world without end. Amen.

The Lorde be with you.

Answer.

And with thy spirit.



Almightie everliuing God, whose moste derely beloued sonne Iesus Christ, for the forgeuenes of our sinnes did shed out of his most precious syde both water and bloud, and gaue comaundemēt to his disciples that they should goe teache all nations, and Baptise them in the name of the father, the sonne, and the holy goste: Regarde we beseeche thee, the supplications of thy congregation, and graunte that all thy seruauntes whiche shall bee Baptized in this water, prepared for the ministracion of thy holy sacrament, may receiue the fulnesse of thy grace, and ever remaine in the noumbre of thy faithfull, and elect children, through Iesus Christ our Lorde.

Confirmation

CONFIRMACION

wherin is contained a Catechisme for children.

When de that confirmation may be ministered to the more edifying of suche as shall receyue it (according to Saint Pauls doctrine who teacheth that all thynges shoulde be doen in the church to the edification of the same) it is thought good that none hereafter shall be confirmed, but suche as can say in their mother tong, the articles of the fayth, the lordes praier, & the ten commaundementes: And can also aunswere to suche questions of this booke Catechisme, as the Bishop (or suche as he shall appoynte) shall by hys discretion appose them in. And this orde is moste conueniente to be obserued for diuers consyderacions.

First, because that when children come to the yeres of discrecion and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they maye then themselves with their owne mouthe and with their owne consent, openly before the church, ratifie and confesse the same, and also promise that by the grace of God they wyll euermore endeour themselves faithfully to obserue and kepe suche thynges, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuche as confirmation is ministered to them that be Baptised, that by imposition of handes, and prayer they maye receyue strength and defence against all temptacions to sinne, and the assautes of the worlde, and the deuill: it is moste mete to be ministered, when children come to that age, that partly by the frailtie of their owne fleshe, partly by the assautes of the worlde and the deuill, they begyn to be in daunger to fall into sinne.

Thirdely, for that it is agreeable with the vsage of the church in tymes past, wherby it was ordeyned that confirmation shoulde be ministered to them that were of perfecte age, that they beinge instructed in Chyestes religion, shoulde openly professe their owne fayth, and promise to be obedient vnto the wyl of God.

And that no manne shall thynke that anye detrymente shall come to children by differring of their confirmation: he shall knowe for trueth, that it is certayn by goddes worde, that children beinge Baptised (yf they depart out of this lyfe in their infancie) are vndoubtedly saued.



¶ Catechisme

A CATHECHISME

that is to say, an instruction to bee learned of euery childe, before he be brought to be confirmed of the Bishop.

Question.

What is your name?

Answer.

A. or B.

Question.

Who gaue you this name?

Answer.

My Godfathers and Godmothers in my Baptisme, wherein I was made a membre of Christ, the child of God, and an inheritour of the kingdome of heauen.

Question.

What dyd your Godfathers & Godmothers then for you?

Answer.

They did promise and bove three thinges in my name. First, that I shoulde forsake the deuill and all his workes and pompes, the vanities of the wicked worlde, and al the sinneful lustes of the fleshe. Secondly that I should beleue all the articles of the Christian fayth. And thirldy that I should kepe Gods holy will and commaundementes, and walke in the same all the dayes of my lyfe.

Question.

Doeſt thou not thynke that thou art bound to beleue, and to doe as they haue promised for thee?

Answer.

Yes verely. And by Gods helpe so I wyll. And I hartelie thanke our heauenly father, that he hath called me to this state of saluation, through Iesus Christ our sauiour. And I pray God to geue me his grace, that I may continue in the same vnto my liues ende.

Question.

Question.

Rehearse the articles of thy beleefe.

Answer.

I beleue in God the father almightie, maker of heauen
and earth. And in Iesus Christ his only sonne our lord.
Whiche was conceived by the holye gost, borne of the vir-
gin Marie. Suffered vnder Ponce Pilate, was crucified,
deade, and buried, he descended into hell. The thirde day he
rose again from the dead. he ascended into heauen, and
sitteth on the righte hande of God the father almightie.
From thence shall he come to iudge the quicke & the dead.
I beleue in the holy goste. The holye catholyke churche.
The communion of saintes. The forgeuenes of sinnes.
The resurrection of the bodye. And the life euerlastyng.
Amen.

Question.

What dooest thou chiefly learne in these articles of thy
beleefe?

Answer.

Firste, I learne to beleue in GOD the father, who hath
made me and all the worlde.
Secondely in God the sonne, who hath redeemed me and
all mankynde.
Thirddly, in God the holy goste, who sanctifieth me, and
all the electe people of God.

Question.

You said that your Godfathers and Godmothers did pro-
mise for you that ye should kepe Gods commaundementes.
Tell me how many there be.

Answer.

Tenne.

Question.

Whiche be they?

Answer.

S. I.

Thou

Confirmation.

Thou shalt haue none other Gods but me.

ii. Thou shalt not make to thy selfe any graue image, nor the likenes of any thyng that is in heauen aboue, or in the earth beneath, nor in the water vnder the earthe: thou shalt not bow downe to them, nor worship them.

iii. Thou shalt not take the name of the Lord thy God in vayne.

iiii. Remember that thou kepe holy the Sabbath day.

v. Honor thy father and thy mother.

vi. Thou shalt do no murdre.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse agaynst thy neyghbour.

x. Thou shalt not couet thy neyghbours wyfe, nor his seruaunt, nor his mayde, nor his Oxe, nor his Ass, nor any thyng that is his.

Question.

What dooest thou chiefly learne by these commaundementes?

Answer.

I learne two thynges. My duetie towarde God, and my duetie towarde my neyghbour.

Question.

What is thy duetie towarde God?

Answer.

My duetie towarde God is, to beleue in hym. To feare him. And to loue him with all my heart, with al my mind, with all my soule, and with all my strength. To worship him. To geue hym thanks. To put my whole truste in him. To call vpon him. To honor his holy name and his word, and to serue hym truly all the dayes of my life.

Question.

What is thy duetie towarde thy neyghbour?

Answer.

My duetie towarde my neyghbour is, to loue hym as my selfe.

selfe. And to doe to all men as I woulde they should do to me. To loue, honour, and succour my father and mother. To honour and obey the kyng and his ministers. To submitte my selfe to all my gouernours, teachers, spirituall pastours, and maisters. To ordre my selfe lowly and reuerentlye to all my betters. To hurte no bodye by word or dede. To bee true and iust in all my dealyng. To beare no malice nor hatred in my heart. To kepe my hādes from picking and stealing, and my tongue from euill speaking, lying and flaudring. To kepe my bodye in temperaunce, sobrenes, and chastitie. Not to couet nor desire other mens goodes. But learne and labour truely to geate my owne liuing, and to do my duetie in that state of lyfe: vnto which it shall please God to call me.

Question.

My good sonne, knowe this that thou art not hable to do these thinges of thy selfe, nor to walke in the commaundementes of God and to serue hym, without hys speciall grace, whiche thou muste learne at all tymes to call for by diligent prayer. Let me heare therfore yf thou canst say the Lordes prayer.

Answer.

Our father whiche art in heauen, halowed bee thy name. Thy kingdome come. Thy wyll bee done in earth as it is in heauen. Geue vs this daye our daily breade. And forgeue vs our trespases, as we forgeue them that trespasse againste vs. And leade vs not into temptacion, but delyuer vs from euil. Amen.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my lord God our heauenly father, who is the geuer of all goodnesse, to sende his grace vnto me, & to all people, that we may wurship him, serue him, and obey him, as we ought to doe. And I praye vnto God, that he will sende vs all thinges that be nedeful both for our soules, and bodyes:

S. ii.

And

Confirmation.

And that he wyll be mercifull vnto vs, and forgeue vs our sinnes: And that it wyll please him to saue and defende vs in al daungers gostly and bodily: And that he wil kepe vs from al sinne and wickednes, and from our gostly enemye, and from euerlasting death. And this I truste he wyl do of his mercye and goodnes, throughe our lord Iesu Chylte. And therfore I say. Amen. So be it.

C So soone as the chylde can say in their mother tongue harticles of the faithe, the lordes prayer, the ten commaundementes, and also can aunswere to suche questions of this short Catechisme as the Bishop (or suche as he shall appointe) shall by hys discrecion appose them in: then shall they bee brought to the Bishop by one that shalbee his godfather or godmother, that euery childe maye haue a wittenesse of his confirmation.

C And the Bishop shal confirme them on this wyse.

Confirmation.

Our helpe is in the name of the Lorde.

Aunswere.

Whiche hath made bothe heauen and yearth.

Minister.

Blessed is the name of the lorde.

Aunswere.

Henceforth the worlde without ende.

Minister.

The lorde be with you.

Aunswere.

And with thy spirite.

Let vs praye.

A Almighty and euerliuing God, who hast bouchesafed to regenerate these thy seruantes of water & the holy gost: And hast geue vnto the forgeuenesse of al their sinnes: Sende

Sende downe from heauen we beseeche thee (O lord) vpon them thy holy goste the counforter, with the manifolde giftes of grace, the spirite of wysedom and vnderstanding: The spirite of counsell and gostly strength: The spirite of knowledge and true godlinesse, and fulfyll them (O lord) with the spirite of thy holy feare.

Answer.

Amen.

Minister.

Signe them (O lord) and marke them to be thine for euer, by the vertue of thy holy crosse, and passion. Confirme and strength them with the inwarde vncion of thy holy goste, mercifully vnto euerlasting lyfe. Amen.

Then the Bishop shall crosse them in the forehead and laye his hande vpon their heade, saying.

R. I signe thee with the signe of the crosse, and laye my hande vpon thee. In the name of the father, and of the sonne, and of the holy gost. Amen.

And thus shall he doe to euery childe one after an other. And whan he hath layed his hande vpon euery childe, then shall he say.

The peace of the Lorde abyde with you.

Answer.

And with thy spirite.

¶ Let vs praye.

A Almighty euerliuing God, whiche makest vs bothe to wil and to doe those thinges that bee good and acceptable vnto thy maiestie: we make our humble supplicaciōs vnto thee for these children, vpon whome (after ther example of thy holy Apostles) we haue layed our handes, to certify them (by this signe) of thy fauour and gracious goodnes toward them: leat thy fatherly hande (we beseeche thee) euer be ouer them, let thy holy spirite euer bee with them, and so leade them in the knowledge and obedience of thy worde, that in the end they may obtaine the life euerlasting: through our Lorde Iesus Christ, who with thee, & the holy gost liueth & reigneth one god world without ende. Amen.

S. iii.

Then

Confirmation.

Then shall the Bishopp blisse the
childzen, thus saying,

The blessing of God almightie, the father, the sonne, and
the holy gost, be vpon you, and remaine with you for euer.
Amen.

The curate of euery parish once in sixe weekes at the least, vpon war-
ning by hym geuen, shall vpon some Sunday or holy day, halfe an
houre before euensong, openly in the churche instructe and examine
so many childzen of his parish sent vnto him, as the tyme wil serue,
and as he shall thinke conueniente, in some parte of this Cate-
chisme. And all fathers, mothers, maisters and dames, shall cause
their childzen, seruantes, and prentises (whiche are not yet confir-
med) to come to the churche at the daye appoynted, and obedientlye
heare and be ordered by the curate, vntill suche time as they haue
learned all that is here appointed for them to learne.

¶ And whansoever the Bishopp shall geue knowledge for childzen
to be brought afore him to any conuenient place, for their confirma-
cion: Then shall the curate of euery parish epyther bring or sende in
writing, the names of all those childzen of his parish, whiche can
say the articles of theyr faith, the lordes prayer, & the ten commaunde-
mentes. And also howe many of them can aunswere to thother ques-
tions contained in this Catechisme,

¶ And there shall none be admitted to the holy communion: vntill
suche time as he be confirmed.

THE FORME OF

Solemnization of Matrymonie.

First the bannes must be asked three seuerall Sondages or holy Dales, in the seruite time, the people being present, after the accustomed maner.

And if the persons that would be married dwell in diuers paryshes, the bannes must be asked in both paryshes, and the curate of the one paryshe shall not solemnize matrymonie betwixt them, without a certyficate of the bannes being thise asked, from the curate of the other paryshe.

At the daye appoynted for solemnization of matrymonie, the persons to be married shall come into the body of the church, with theyr frendes and neighbours. And there the priest shall thus saye,

Derey beloued frendes, we are gathered together here in the sight of God, and in the face of his congregacion, to ioyne together this man, and thys woman, in holy matrymonie: whiche is an honorable estate instituted of God in paradise, in the tyme of mans innocencie, signifying vnto vs the mysticall vnion that is betwixt Christ and his church: whiche holy estate, Christe adorned and beautified with his presence, and fyrst miracle that he wrought, in Cana of Galilee, and is commended of Sayncte Paule to be honorable among all men, and therefore is not to be enterprysed, nor taken in hande vnadvisedly, lightly, or wantonly, to satysfy mens carnall lustes & appetites, lyke brute beastes that haue no vnderstandyng; but reuerently, discretely, aduisedly, soberly, and in the feare of God. Duely considering the causes for the which matrymonie was ordayned. One cause was the procreation of children, to be brought vp in the feare and nurture of the Lorde, and prayse of God.

Secondly it was ordeined for a remedie against sinne, and to auoyde fornicacion, that suche persons as be maryed, might liue chastyly in matrymonie, and kepe themselves vndefiled membres of Chyestes body. Thurdely for the mutual societie, helpe and comfort, that the one ought to haue of the other, both in prosperitie and aduersitie. Into the whiche holy estate these two persons present, come now to

S. iiii.

be ioyned

Of Matrimonie.

be ioyned. Therefore yf any man can shewe any iust cause why they maye not lawfully be ioyned so together: Lette him nowe speake, or els hereafter for euer holde his peace.

And also speakyng to the persons that shalbe married, he shall say.

I require and charge you (as you wyll aunswere at the dreadfull daye of iudgemente, when the secrettes of all heartes shalbe disclosed) that if eyther of you doe knowe any impediment, why ye may not be lawfully ioyned together in matrimonie, that ye confesse it. For be ye well assured, that so many as be coupled together other wayes then Gods worde doth allowe: are not ioyned of God, neither is their matrimonie lawfull.

At whiche daye of marriage if any man doe allege any impediment why they maye not be coupled together in matrimonie: And wyll be bound, & surerties with hym, to the parties, or els put in a caution to the full value of suche charges as the persons to be married doe sustayne, to proue his allegation: then the Solemization must be differred, vnto suche tyme as the truerth be tryed. Yf no impediment be alleged, then shall the curate saye vnto the man.

A. wilt thou haue thys woman to thy wedded wyfe, to lyue together after Gods ordeynauce in the holy estate of matrimonie: wilt thou loue her, counforte her, honoz and kepe her, in sickenesse and in health: And forsakyng all o-ther kepe thee onely to her, so long as you both shall lyue:

The man shall aunswere.

I will.

Then shall the priest saye to the woman.

A. wilt thou haue thys man to thy wedded houseband, to lyue together after Gods ordeynauce, in the holy estate of matrimony: wilt thou obey him, and serue him, loue, honoz & kepe him, in sickenes & in health: And forsaking al o-ther kepe thee only to hym, so long as you both shall lyue:

The woman shall aunswere.

I wyll.

Then shall the minister saye.

who

Who geueth this woman to be married to thys man?

And the minister receiuyng the woman at her father or frendes handes:shal cause the man to take the woman by the right hande, and so either to geue theyr trowth to other: The man first saying.

I. A. take thee. **A.** to my wedded wife, to haue and to hold from thys daye forwarde, for better, for worse, for richer, for poozer, in sickenelle, and in health, to loue & to cherishe, till death vs departe: according to Gods holy ordeinaunce: And therto I plight thee my trowth.

Then shall they looce theyr handes, and the woman takyng agayne the man by the ryght hande shall say.

I. A. take thee. **A.** to my wedded husbände, to haue and to holde from this day forwarde, for better, for worse, for richer, for poozer, in sickenes, and in health, to leue, cherishe, and to obey, til death vs depart: accordyng to Goddes holy ordeinaunce: And therto I geue thee my trowth.

Then shall they agayne looce theyr handes, and the man shal geue vnto the woman a ring, and other tokens of spousage, as gold or siluer, laying the same vpon the booke: And the priest takyng the ring shall deliuer it vnto the man: to put it vpon the fowerth finger of the womans lefte hande. And the manne taughte by the priest, shall saye.

With this ring I thee wed: This golde and siluer I thee geue: with my body I thee worship: and with al my worldly goodes I thee endow. In the name of the father, and of the sonne, and of the holy gost. Amen.

Then the man leauing the ryng vpon the fowerth synger of the womans lefte hande, the minister shall saye.

Let vs praye.

O Eternall God, creator & preseruer of all mankind, geuer of al spiritual grace, the author of euerlasting life: sende thy blessing vpon these thy seruantes, this man and this woman, whome we blesse in thy name, that as Isaac and Rebecca (after bracerettes & Jewels of golde geue of thone to thother for tokens of theyr matrymonie) liued faithfully together:

Of Matrimonie.

together: So these persons maye surely performe and kepe the bowe and couenaunt betwixt them made, wherof this ring geuen, and receiued, is a token and pledge. And maye euer remayne in perfite loue and peace together: And lyue accordyng to thy lawes: through Iesus Churste our Lorde. Amen.

Then shall the Priest ioine theyr ryght handes together, and saye.

Chose whome God hath ioyned together: let no man put a sunder.

Then shall the minister speake vnto the people,

For asinuche as. A. and. A. haue consented together in holy wedlocke, and haue witnessed the same here before God and thys cunpany: And therto haue geuen and pledged their trowth either to other, and haue declared the same by geuing and receiuing golde and siluer, and by ioyning of handes: I pronounce that they be man and wyfe together: In the name of the father, of the sone, and of the holy gost. Amen.

And the minister shall adde this blessing.

God the father blesse you. **G**od the sone kepe you: god the holy gost lighten your vnderstanding: The Lorde mercifully with his fauor loke vpon you, and so fill you with all spirituall benediction, and grace, that you may haue remission of your synnes in this life, and in the world to come life euerlastyng. Amen.

Then shall they goe into the quier, and the ministers or clarkes shall saye or sing, thys Psalm folowynge.

Beati omnes
Psalm. cxxviii.



Blessed are al they that feare the lord, and walke in hys wayes.

For thou shalt eate the labour of thy handes.
O well is thee, and happie shalt thou be.

Thy wife shall be as the fruitfull vyne: vpon the walles of thy house.

Thy chylde like the olife braunches, round about thy table.

Loe, thus shall the man be blessed, that feareth the lord,
The lord from out of Sion, shall so blesse thee: that thou shalt

Shalt see Hierusalem in prosperitie, all thy lyfe long.
yea that thou shalt see thy chyldeys children: and peace
vpon Israel.

Glorie be to the father. &c.

As it was in the beginning. &c.

Or els this psalme folowynge.

God be mercifull vnto vs, and blesse vs, and shewe
vs the lighte of his countenaunce: and be merciful
vnto vs.

*Deus miser
ricordetur nostri
psal. lxxvii.*

That thy waye may bee knowne vpon yearth: thy sauynge
health among all nations.

Leate the people prayse thee (O God) yea leat all people
prayse thee.

O leate the nations reioyce and bee glad, for thou shalt
iudge the folke righteously, and gouerne the nations vpon
yearth.

Leat the people prayse thee (O God) leat all people prayse
thee.

Then shall the yearth bring forth her increase: and god,
even our owne God, shall geue vs his blessinge.

God shall blesse vs, and all the endes of the worlde shall
feare him.

Glorie be to the father. &c.

As it was in the beginning. &c.

The psalme ended, and the manne and woman knelyng afore the
aultre: the prieste standynge at the aulter, and turning his face to
warde them, shall saye.

Lord haue mercy vpon vs.

Answer.

Christ haue mercie vpon vs.

Minister.

Lord haue mercy vpon vs.

Our father whiche art in heauen. &c.
And leade vs not into temptation.

Answer.

But deliuer vs from euyll. Amen.

Minister,

O Lord

Of Matrimonie.

O lord save thy seruaunt, and thy handmaide.

Answer.

whiche put their truste in thee.

Minister,

O lord sende them helpe from thy holy place.

Answer.

And euermore defende them.

Minister.

Be vnto them a tower of strength.

Answer.

From the face of their enemye.

Minister.

O lord heare my prayer.

Answer.

And leat my crie come vnto the.

Minister.

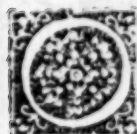
Let vs praye.

God of Abraham, God of Isaac, God of Jacob, blesse these thy seruauntes, & sowe the seede of eternal life in their mindes, that whatsoeuer in thy holy word they shal profitably learne: they may i dede fulfil thesame. Looke, O lord, mercifully vpon them from heauen & blesse them: And as thou diddest sende thy Angell Raphaell to Thobie, and Sara, the daughter of Raguel, to their great comfort: so vouchsafe to sende thy blessinge vpon these thy seruauntes, that thei obeying thy wil, and alway beyng in safetie vnder thy protection: may abyde in thy loue vnto theyr lyues ende: through Jesu Christ our Lorde. Amen.

This prayer folowinge shalbe omitted where the woman is past childe birthe.

O Merciful lord, and heauēly father, by whose gracious gifte mākind is increased: we beseeche thee assiste with thy blisig these two persones, that they may both be fruitfull in procreation of children: & also liue together so long in
godlye

godlye loue and honestie: that they maye see their childers children, vnto the thirde and fourth generation, vnto thy prayse and honour: throughe Iesus Christ our lord. Amen.



GOD whiche by thy mightie power haste made all thinges of naught, which also after other thinges set in order diddeste appoint that out of man (created after thine owne image & similitude) woman shoulde take her beginning: and knitting them together, diddeste teache, that it should neuer be lawfull to put a sonder those, whome thou by matrimonie haddest made one: O GOD, which hast consecrated the state of matrimonie, to such an excellent misterie, that in it is signified and represented the spiritual mariage & vnitie betwixte Christ and his church: Loke mercifully vpon these thy seruantes, that both this manne maye loue his wyfe, according to thy woorde (as Christ did loue his spouse the church, who gaue himselfe for it, louing and cherishinge it euen as his owne flesh:) And also that this woman may be louing and amiable to her housebande as Rachael, wyse as Rebecca, faithfull and obedient as Sara: And in al quietnes, sobrietie, and peace, bee a follower of holy and godlye matrones. O lord blesse them bothe, and graunt them to inherite thy euerlastinge kingdome, throughe Iesus Christ our Lord. Amen.

Then shall the pryeste blysse the man and the woman, sayng.

Almightie god, which at the beginning did create our first parentes Adam and Eue, and did sanctify and ioyne them together in mariage: Powre vpon you the richesse of his grace, sanctifie and ✠ blisse you, that ye maye please him bothe in bodye and soule: and lyue together in holy loue, vnto your lyues ende. Amen.

Then shalbe sayed after the gospel a sermon, wherin ordinarily (so oft as there is any mariage) the office of man and wyfe shall be declared, according to holy scripture. Or yf ther be no sermon, the minister shall reade this that foloweth,

All ye whiche bee married, or which entende to take the holy estate of matrimonie vpon you: heare what holy scripture dooeth say, as touching the duetie of housebādes toward their wiues, and wiues toward their husbandes.

Saincte

Of Matrimonie.

Sancte Paule (in his epistle to the Ephesians the fyfthe chapter) doeth geue thys commaundement to all married men:

Ye housbandes loue your wyues, euen as Christ loued the churche, and hathe geuen hymselfe for it, to sanctifie it, purgeng it in the fountaine of water, through the word, that he might make it vnto hymselfe, a glorious congregacion, not hauing spot or wrinkle, or any suche thing, but that it shoulde be holy and blameles. So men are bounde to loue their owne wyues, as their owne bodyes: he that loueth his owne wife, loueth hymselfe. For neuer dyd any manne hate his owne fleshe, but nourisheth and cherisheth it, euen as the lord dothe the congregacion, for wee are membres of his bodye, of his fleshe, and of his bones. For this cause shall a manne leaue father and mother, and shall be ioyned vnto his wyfe, and they two shall be one flesh. This mystery is great, but I speake of Christe, and of the congregacion. Neuer thelesse, let euery one of you so loue his owne wyfe, euen as hymselfe.

Colos. iiii. Likewise the same Saint paule (writyng to the Colossians) speaketh thus to all menne that be married: Ye men loue your wiues and be not bitter vnto them.

1 Peter, iiii. Heare also what saint Peter thapostle of Christ, (whiche was hymselfe a married man) sayeth vnto all menne that are married. Ye husbandes dwel with your wyues according to knowledge: Geuyng honor vnto the wyfe, as vnto the weaker vessell, and as heyres together of the grace of lyfe, so that your prayers be not hindred.

Hitherto ye haue hearde the duetie of the husbände towarde the wyfe.

Nowe likewise ye wiues, heare and learne your duetie towarde your husbandes, euen as it is playnely set furth in holy scripture.

Ephc. V. Saint Paule (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye weomen submit youre selues vnto your

your owne husbandes as vnto the lord: for the husband is the wyues head, euen as Chust is the head of the churche: And he also is the sauour of the whole bodye. Therefore as the Churche, or congregacion, is subiecte vnto Chuste: So likewyse let the wyues also be in subieccion vnto theyr owne husbandes, in all thynges. And agayn he saith: Let the wyfe reuerence her husbände. And (in his Epistle to the Colossians) Sainct Paule geueth you this short lessō. Colos. iiii.

Saincte Peter also doeth instructe you very godlye, thus sayng: Let wyues be subiect to their owne husbandes, so that if any obey not the woord, they may be wonne without the woorde, by the conuersacion of the wyues: whyle they beholde your chaste conuersacion, coupled with feare, whose apparell let it not be outwarde, with broided heare, and trymmyng aboute with golde, cyther in puttyng on of gorgeous apparell: But leat the hyd man, whiche is in the heart, be without all corrupciō, so that the spirite be mild and quiete, whiche is a precious thyng in the syght of God. For after this maner (in the olde tyme) dyd the holy women, which trusted in God, apparell theselues, beyng subiect to their own husbandes: as Sara obeyed Abraham calling hym Lorde, whose daughters ye are made, do- yng well and beyng not dismaied with any feare. 1. Peter, iiii.

The newe married percones (the same day of their mariage) must receiue the holy communion.

The

THE ORDER

for the visitation of the sicke, and the Communion of the same.

The priest enterpng into the sicke persons house, shall say.
Peace be in this house, and to all that dwell in it.
When he commeth into the sicke mannes presence, he shall saie
this psalme.

Domine ex-
audi psalm.
Cxxiii.



Hear my prayre (O lord) and consider my
desire: hearken vnto me for thy trueth & righ-
teousnes sake.

And enter not into iudgement with thy ser-
uaunt: for in thy sight shal no man liuyng be
iustified. For the enemy hath persecuted my
soule, he hath smitten my life doune to the ground: he hath
layed me in the darknes, as the me that haue been logged.
Therefore is my spirit vexed within me: and my hart with-
in me is desolate.

Yet dooe I remembre the tyme paste, I muse vpon al thy
woorkes: yea, I exercyse my selfe in the woorkes of thy
handes.

I stretche forth myne handes vnto thee: my soule gaspeth
vnto thee as a thirstie lande.

Hear me (O lord) and that soone: for my spirite weareth
faynte: hyde not thy face from me: lest I be lyke vnto theym
that goe downe into the pitte.

O lette me heare thy louyng kyndenesse betymes in the
moarnyng, for in thee is my trust: shewe thou me the waye
that I should walke in, for I lift vp my soule vnto thee.

Deliver me (O Lord) from myne enemies: for I flye vnto
thee to hyde me.

Teache me to do the thyng, that pleaseeth thee, for thou art
my God: let thy louyng spirite leade me forth vnto the lād
of righteousness.

Quicken me (O lord) for thy names sake, and for thy righ-
teousnesse sake bryng my soule out of trouble.

And of thy goodnes slaie my enemies, and destroy al them
that vere my soule, for I am thy seruaunt.

Glozy be to the father and to the sonne. &c.

As it was in the beginnyng. &c.

With

With this anthem.

Remember not Lorde our iniquities, nor the iniquities of
our forefathers. Spare vs good Lorde, spare thy people,
whom thou haste redeemed with thy moste precious blood,
and be not angry with vs for ever.

Lorde haue mercy vpon vs.

Christe haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

The Minister.

O Lorde saue thy seruaunt.

Answer.

Whiche putteth his trust in thee.

Minister.

Sende hym helpe from thy holy place.

Answer.

And euermore mightily defende hym.

Minister.

Let the enemy haue none aduantage of hym.

Answer.

Nor the wicked approche to hurte hym.

Minister.

Bee vnto hym, O Lorde, a strong tower.

Answer.

From the face of his enemy.

Minister.

Lorde heare my prayer.

Answer.

And let my cry come vnto thee.

Minister.

Let vs praye.



Lorde, looke downe from heauen, beholde, visite,
and releue this thy seruaunte: Looke vpon hym
with the eyes of thy mercy, geue hym comforte,
and sure confidence in thee: Defende hym from the daun-
ger of the enemy, and kepe hym in perpetuall peace, and

Et.

safetie:

The visitacion of the sicke.
safetie:through Iesus Christe our Lorde.Amen.

Care vs almightie and moſte mercifull God, and
Saviour: Extende thyne accuſtomed goodneſſe to
this thy ſeruaunte, whiche is greued with ſickenneſſe:
Viſite hym, O Lord, as thou diddeſt viſite Peters wyfes
mother, and the Capitaynes ſeruaunte. And as thou pre-
ſeruedſt Thobie and Sara by thy Aungell from daunger:
So reſtore vnto this ſicke perſon his former health(if it be
thy will,) or els geue hym grace ſo to take thy correccion:
that after this painfull lyfe ended, he may dwell with thee
in lyfe euerlaſtyng.Amen.

Then ſhall the miniſter exhorſte the ſicke perſon after this
fourme, or other lyke,

Dearly beloued, knowe this, that almightie God is
the Lorde ouer lyfe, & death, and ouer all thinges,
to them pertainyng, as youth, ſtrength, helth, age,
weakenneſſe, and ſickenneſſe. wherfore, whatſoever youre
ſickenneſſe is, know you certaynly that it is Gods viſitaci-
on. And for what cauſe ſoever this ſickenneſſe is ſente vnto
you: whether it bee to trye youre patience for the example
of other, and that your fayth may be founde, in the daye
of the Lord, laudable, gloriouſ and honourable, to the en-
creaſe of glory, and endleſſe felicitie: Or els it be ſente vnto
you to correcte and amende in you, whatſoever doeth of-
fende the eyes of our heavenly father: knowe you certayn-
lye, that yf you truly repente you of youre ſynnes, and
beare youre ſickenneſſe patiently, truſtyng in Gods mer-
cy, for his deare ſonne Ieſus Chriſtes ſake, and rendre
vnto him humble thankes for his fatherly viſitation, ſub-
mytting your ſelfe wholly to his will: it ſhall turne to your
profite, & helpe you forward in the right way that leadeth
vnto euerlaſting lyfe. ¶ Take therfore in good worthe,
the chaſteiment of the Lorde: For whom the Lorde loueth,
he chaſtiſeth. Yea(as Saincte Paul ſayeth,) he ſcourgeth
euery ſonne, whiche he receyueth: yf you endure chaſtiſe-
ment, he offereth himſelfe vnto you as vnto his owne chil-
dren. what ſonne is he that the father chaſtiſeth not?

¶

If the perſon
viſited bee
very ſicke,
then the cu-
rate may end
his exhorta-
cion at this
place, ¶

Yf ye be not vnder correction (wherof all the true children are partakers) then are ye bastardes and not children. Therfore seing that when our carnall fathers doe correcte vs, we reuerently obey them, shall we not nowe muche rather be obedient to our spirituall father, and so lyue: And they for a fewe dayes do chastise vs after their owne pleasure: but he doeth chastise vs for our profite, to thentente he may make vs partakers of his holines. These wordes, good brother, are Gods wordes, and wrytten in holy scripture for our comfort and instruction, that we should patiently and with thankes geuyng, beare oure heauenly fathers correction: whansoever by any maner of aduersitie it shall please his gracious goodnes to visite vs. And there should be no greater comfort to christian persons, then to be made lyke vnto Christe, by sufferynge patiently aduersities, troubles, and sickenneses. For he himselfe wente not by to ioy, but first he suffered payne: he entred not into his glory, before he was crucified. So truely oure waye to eternall ioy, is to suffre here with Christe, and our doore to entre into eternall lyfe: is gladly to dye with Christe, that we may rylse againe from death, and dwell with him in everlasting lyfe. Nowe therfore taking your sicknesse, whiche is thus profitable for you, patiently: I exhorte you in the name of God, to remembre the profession, whiche you made vnto God in youre Baptisme. And forasmuche as after this lyfe, there is accompte to bee geuen vnto the ryghteous iudge, of whom all must be iudged without respecte of persons: I require you to examine your selfe, & your state, both towarde God and manne, so that accusyng and condemning your selfe for your owne faultes, you may fynde mercy at our heauenly fathers hand, for Christes sake, and not be accused and condemned in that feareful iudgement. Therfore I shall shortly rehearse the articles of our fayth, that ye maye knowe whether you doe beleue as a christian man should beleue, or no.

Here the minister shall rehearse the articles of the saythe, saying thus.

Doest thou beleue in God the father almighty:

¶

And

The visitation of the sicke:

And so forth as it is in Baptisme.

This maye be done
before the minister
begyn his prayers
as he shall see cause.

Then shall the minister examine whether he bee in charitie with all the worlde: Exhortyng hym to forgeue from the botome of his hearte, all persons that haue offended him: and yf he haue offended other, to alke them forgeuenesse: and where he hath done iniurie or wrong to any man, that he make amendes to his vttermoste power. And yf he haue not afore disposed his goodes, lette hym then make his wyll. (But menne must be ofte admonished that they sette an ordre for theyr temporall goodes and landes, whan they be in health.) And also to declare his debtes, what he oweth, and what is owing to hym: for dischargyng of his conscience, and quietnesse of his executours. The minister maye not forget, nor omitte to moue the sicke person, (and that moste earnestly) to lyberalytie towarde the poore.

Here shall the sicke person make a speciall confession, yf he fele his conscience troubled with any weightie matter. After whiche confession, the priest shall absolue hym after this forme: and the same forme of absolution shall be vsed in all pryuate confessions.



Our Lorde Iesus Christe, who hath lefte power to this Church to absolue all sinners, whiche truly repent & beleue in him: of his great mercy forgeue thee thine offences: and by his autoritie comitted to me, I absolue thee from all thy synnes, in the name of the father, and of the sonne, and of the holy gost. Amen.

And then the priest shall saye the Collect folowynge.

Let vs praye.

Moste mercifull God, whiche accordyng to the multitude of thy mercies, doest so put awaye the synnes of those which truly repent, that thou remembrest the no more: open thy eye of mercy vpon this thy seruaunte, who moste earnestly deseth pardon and forgeuenesse: Venue in hym, moste louing father, whatsoeuer hath been decayed by the fraude and malyte of the deuill, or by his owne carnall wil, and frailnes: preserue and continue this sicke membre in the vnitie of thy Church, consider his contricion, accepte his teares, alwaige his payne as shall be seen to thee moste expediente for hym. And forasmuche as he putteth his
full

full trust only in thy mercy: Impute not vnto hym his former sinnes, but take him vnto thy fauour: through the merites of thy most derely beloued sonne Iesus Christ. Amen.

Then the minister shall saye this Psalm.

In thee, O Lorde, haue I put my trust, lette me neuer bee put to confusion, but ridde me, and deliuer me in thy righteousnes: enclyne thyne eare vnto me, and saue me. In te domine
speravi, psal.
lxxi.

Be thou my strong holde, (whereunto I may alwaye resort) thou haste promysed to helpe me: for thou arte my house of defence and my castell.

Deliuer me (O my God) out of the hande of the vngodly: out of the hande of the vnrigheteous and cruell manne.

For thou (O Lorde God) art the thyng that I long for, thou art my hope euen from my youth.

Through thee haue I been holden by euer since I was borne: thou art he that toke me out of my mothers wombe, my prayse shalbe alwaye of thee.

I am become as it were a monster vnto manye: but my sure trust is in thee.

Oh let my mouth be filled with thy prayse (that I maye syng of thy glory) and honour all the daye long.

Cast me not awaye in the tyme of age: forsake me not when my strength fayleth me.

For myne enemyes speake against me: and they that laye waite for my soule, take their counsaile together, saying: God hath forsaken hym, persecute hym and take hym: for there is none to deliuer him.

Goe not ferre from me, O God: my God, haste thee to helpe me.

Let them be confounded and perishe, that are againste my soule: let them be couered with shame and dishonoure, that seke to doe me euill.

As for me, I wyll patiently abyde alwaye: and wyll prayse thee more and more.

My mouth shall dayly speake of thy righteousnesse and saluation: for I knowe no ende therof.

I will goe forth in the strength of the Lorde God: and will make mencion of thy righteousnesse onely.

Thou (O God) haste taught me from my youth by vntill now: therfore will I tell of thy wondrous workes.

The visitacion of the sicke.

Forsake me not (O God) in myne olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, & thy power to all thē that are yet for to come.

Thy righteousnesse (O God) is very high, and great thynges are they that thou haste done: O God who is lyke vnto thee:

O what great troubles and aduersities haste thou shewed me: and yet diddest thou turne and refreshe me: yea; and broughtest me from the depe of the earth agayne.

Thou haste brought me to great honour: and comforted me on euery syde.

Therefore will I prayse thee, & thy faythfulnesse (O God) playing vpon an instrumente of musike: vnto thee wyll I syng vpon the harpe, O thou holy one of Israel.

My lippes will be fayne, when I syng vnto thee: and so will my soule whom thou haste deliuered.

My tounge also shall talke of thy righteousnesse all the daye longe: for they are confounded and brought vnto shame, that seke to doe me euill.

Glozy be to the father. &c.

As it was in the beginning. &c.

Addyng this antheme.

O Saueour of the worlde saue vs, whiche by thy crosse and precious bloud haste redeemed vs, helpe vs we beseeche thee, O God.

Then shall the Minister saye.

The almyghty Lord, whiche is a moste strong tower to all thē that put their trust in hym, to whom all thynges in heauen, in earth, and vnder earth, doe bowe and obey: be nowe & euermore thy defence, and make thee knowe and fele, that there is no other name vnder heauen geuen to man, in whom and through whom, thou mayste receyue helth and saluacion, but onely the name of our Lorde Iesus Chryste. Amen.

If the sicke person desyre to bee annoynted, then shall the priest annoynte hym vpon the forehead or brest onely, making the signe of the crosse, saying thus.

As

AS with thys visibyle oyle thy body outwardelye is anoynted: so our heauenly father, almighty god, graunt of his infinite goodnes, that thy soule inwardly may be anoynted with the holy gost, who is the spirite of al strength, counfort, reliefe, and gladnes. And vouchsafe for hys great mercie (if it be his blessed will) to restore vnto thee thy bodely health, and strength, to serue hym: and sende thee release of all thy paynes, troubles and diseases, both in bodye and mynd. And howsoeuer his goodnes (by his diuine and vnsearcheable prouidence) shal dispose of thee: we his vnworthy ministers and seruauntes, humbly beseeche the eternall maiestie, to doe with thee, according to the multitude of his innumerable mercies, and to pardone thee all thy synnes, and offences, committed by all thy bodely senses, passions, and carnall affections: who also vouchsafe mercifullye to graunt vnto thee gostly strength, by his holy spirite, to withstand & overcome al temptacions & assaultes of thyne aduersary, that in no wise he preuaile against thee, but that thou maist haue perfect victory & triumph against the deuil, sine, & deth, through Christ our lord: who by his deth, hath ouercomed the prince of death, & with the father, & the holy gost euermore liueth & reigneth god, world without end. Amen.

How long wilt thou forget me (O Lord:) for euer: how long wilt thou hyde thy face from me:

*U'squequo doo
mine. psal.
xiii.*

how long shal I seke counsel in my soule: & be so vexed in myne heart: how long shall myne enemye triumphe ouer me:

Consider and heare me (O Lord my God) lighten myne eyes, that I slepe not in death.

Lest myne enemye say, I haue preuailed agaynst hym: for if I be cast down, they that trouble me will reioyce at it.

But my trust is in thy mercie, and my hearte is ioyfull in thy saluation.

I will sing of the lorde, because he hath delt so louyngly with me.

Yea I wil prayse the name of the lorde the most higheste.

Glozy be to the father, and to the sonne, and to the .xc.

As it was in the beginning, is nowe, and euer shalbe. .xc.

L.iii.

The

The Communion of the sicke:



Inasmuche as all mortall men be subiect to many sodaine perilles, diseases, and sicknesses, and euer vncerteyne what tyme they shall departe out of this lyfe: Therefore to the intente they may bee alwayes in a redynesse to dye, whensoever it shall please Almightye God to call them: The curates shall diligently from time to time, but specially in the plague time, exhorthe their parishioners to the oft receyving (in the churche) of the holy Communion of the body and bloude of our sauour Christe: whiche (if they dooe) they shall haue no cause in theyr sodayne visitacyon, to be vquyetered for lacke of the same. But if the sycke person, be not hable to come to the churche, and yet is desyrous to receyue the Communion in his house, then he must geue knowlege ouer night, or els early in the morning to the curate, signifying also howe many be appoynted to communicate with him. And if the same day there be a celebracion of the holy Communion in the churche, then shall the priest reserve (at the open communion) so muche of the sacrament of the body and bloud, as shall serue the sicke person, and so many as shall Communicate with him (if there be any.) And so soone as he conuenientlye may, after the open Communion ended in the churche, shall goe and minister the same, first to those that are appoynted to communicate with the sicke (if there be any) and last of all to the sicke person himselfe. But before the Curate distribute the holy Communion: the appoynted ^{generall} confession muste bee made in the name of the communicantes, the curate adding the ^{absolucion} with the comfortable sentences of scripture folowing in the open Communion: and after the Communion ended, the Collect.

Almightie and euerluyng God, we mooste hartelye thanke thee. &c.


But if the day be not appoynted for the open communion in the churche then (vpon conueniente warning geuen) the curate shall come and visite the sicke person afoze noone. And hauing a conueniente place in the sycke mannes house (where he may reuerentlye celebrate) with all thynges necessary for the same, and not beyng otherwyle letted with the publike seruice or any other iust impedymente: he shall there celebrate the holy communion after suche forme and sorte as hereafter is appoynted.

The

THE CELEBRA

Fol. cclb

tion of the holy Communion for the sicke.

 Prayse the Lorde, all ye nacyns, laude him all ye people: for his mercifull kindenesse is confirmed towarde vs, and the trueth of the Lorde endureth for euer. Glozy be to the father, and to the sonne. &c.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs. } Without any moze repetition.
Lorde haue mercy vpon vs.


The priest.

The Lorde be with you.


Answer.

And with thy spirite.


Let vs praye.

 Almighty euerlyving God, maker of mankynde, whiche doeste correcte those whome thou doest loue, and chastisest euery one whome thou dost receiue: we beseeche thee to haue mercy vpon this thy seruante visited with thy hand, and to graūt that he may take his sickenes patiently, and recouer his bodily health (if it bee thy gracious will) and whansoever his soule shall departe from the body, it may without spot be presented vnto thee: through Iesus Christ our Lorde. Amen.

The Epistle.

 y sonne despyse not the correction of the lorde, neither faynt whē thou art rebuked of him: for whom the lord loueth, him he correcteth, yea and he scourgeth euery sonne, whome he receiueth. Hebr. xii.

The Gospell.

 erelye verelye I say vnto you, he that heareth my woorde, and beleueth on him that sente me, hath euerlastyng lyfe, and shall not come vnto damnacion, but he passeth from death vnto lyfe. Iohn. v.

The preface.

The Lorde be with you.

Answer.

And with thy spirite.

Lift vp your heartes. &c.

Vnto the ende of the Cannon.

Et

The Communion of the sicke.

At the tyme of the distribution of the holy sacrament, the priest shal first receiue the Communion himselfe, & after minister to them that be appoynted to communicate with the sicke (if there be any) and then to the sicke person. And the sicke person shal alwaies desire some, eyther of his owne house, or els of his neighbours, to receiue the holy Communion with him, for that shal bee to him a synguler great counfort, and of theyr parte a great token of charitie.

And if there bee moe sicke persones to be visited the same daye that the Curate dooeth celebrate in anye sycke mannes house: then shall the Curate (there) reserue so much of the sacrament of the body and bloud: as shall serue the other sicke persons, and suche as be appoynted to Communicate with them, (if there bee anye.) And shall immediatly cary it and minister it vnto them.

But if any man eyther by reason of extremitie of syckenesse, or for lacke of warnyng geuen in due tyme, to the curate, or by any other iust impediment, doe not receiue the sacrament of Christes body & bloud: then the curate shall instruct hym, that if he doe truly repent him of his synnes, and stedfastly beleue that Iesus Christ hath suffered death vpon the Crosse for him: and shed his bloud for his redemption, earnestly remembryng the benefites he hath thereby, & geuing him heartie thanks therfore: he doeth eate and drinke spirituallly the body and bloud of our sauour Christe, profitably to his soules healthe, although he dooe not receyue the sacramente with his mouth.

When the sicke persone is visited and receiueth the holy Communion, all at one tyme: then the priest for moze expedition shall vse this ordre at the visitation.

The Antheme.

Remember not Lorde. &c.

Lorde haue mercie vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euil. Amen.

Let vs pray.

O Lorde looke downe from heauen. &c.

With the first parte of the exhortacion and al other thinges vnto the Psalm.

In thee O Lorde haue I put my trust. &c.

And if the sicke desyre to be annoynted, then shall the priest vse the appoynted prayer without any Psalm.

The

THE ORDRE FOR

the Buriall of the dead.

The priest meeting the Corps at the Church stile, shall say:
Or els the priestes and clearkes shall sing, and so goe either
into the church, or towardes the graue.

I Am the resurrection and the lyfe (sayth the Lorde:) ^{Iohn. xi.}
he that beleueth in me, yea though he were dead,
yet shall he lyue. And whosoever lyueth and bele-
ueth in me: shall not dye for euer.

I knowe that my redeemer lyueth, and that I shall ryse ^{Iob. xix.}
out of the earth in the last daye, and shalbe couered again
with my skynne, and shall see God in my fleshe: yea and I
my selfe shall beeholde hym, not with other but with these
same eyes.

We brought nothing into this worlde, neyther may we ^{i. Timo. vi.}
carpe any thyng oute of this worlde. The Lorde ge- ^{Iob. i.}
ueth, and the Lorde taketh awaye: Euen as it pleaseth the
Lorde, so cummeth thinges to passe: blessed be the name of
the Lorde.

When they come at the graue, whyles the Corps is made
ready to be layed into the earth, the prieste shall saye, or els
the priest and clearkes shall syng.

Manne that is borne of a woman, hath but a shorte ^{Iob. ix.}
tyme to lyue, and is full of misery: he cummeth by
and is cut downe lyke a floure, he flyeth as it were
a shadowe, and neuer continueth in one staye.

In the myddest of lyfe we be in death, of whome may we
seke for succour but of thee, O Lorde, whiche for our sinnes
iustlye art moued: yet O Lorde God moste holy, O Lorde
moste mightie, O holy and most mercifull sauour, deliuer
vs not into the bytter paynes of eternall death. Thou
knowest, Lorde, the secretes of our heartes, shutte not by
thy mercifull eyes to oure prayers: But spare vs Lorde
moste holy, O God moste mightye, O holye and mercifull
sauour, thou most woorthie iudge eternall, suffre vs not at
our last houre for any paynes of death, to fall from thee.

Then

At the Buriall.

Then the priest casting earth vpon the Corps, shall say.

Comminde thy soule to God the father almyghtie, and thy bodye to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certayne hope of resurrection to eternall lyfe, through our Lorde Iesus Christe, who shall chaunge oure vyle bodye, that it may be lyke to hys glorious bodye, accordyng to the mightie working wherby he is hable to subdue all thinges to himselfe.

Then shalbe sayde oꝝ song.

Apoc., xlii

I heard a voyce from heauen, saying vnto me: write, blessed are the dead which dye in the Lord. Euen so sayeth the spirite, that they rest from theyꝝ labours.

Let vs pray.

We commend into thy handes of mercy (most mercifull father) the soule of thys oure brother departed. *A.* And hys body we commit to the earth, beseechyng thyne infinite goodnesse, to geue vs grace to lyue in thy feare and loue, and to dye in thy fauour: that when the iudgemente, shall come whiche thou haste committed to thy welbeloued sonne, bothe thys oure brother, and we, may be found acceptable in thy sight, and receyue that blessing, whiche thy welbeloued sonne shall then pronounce to all that loue and feare thee, saying: Come ye blessed children of my father: Receyue the kyngdome prepared for you before the begynnyng of the worlde. Graunte thys, mercifull father, for the honour of Iesu Christe our onely sauiour, mediator, and aduocate. Amen.

This prayer shall also be added.

Almyghtie God we geue thee heartie thanks for this thy seruant, whome thou hast deliuered from the miseries of this wretched worlde, from the bodye of death and all temptation. And, as we trust, hast brought hys soule, whiche he commytted into thy holy handes, into sure consolation and reste: Graunt we beseeche thee, that at the daye of iudgemente, hys soule and all
the

the soules of thy electe, departed out of thys lyfe, may with vs and we with them, fully receyue thy promysles, and bee made perfect altogether, the more the glorious resurrection of thy sonne Iesus Christe our Lorde.

These psalmes with other suffrages folowing, are to be sayde in the churche, eyther before or after the buriall of the corps.



Am well pleased that the lorde hath hearde the voyce of my prayer.

Disext. mont.
an. psal. cxvi

That he hath enclined his eare vnto me: therefore will I call vpon him as long as I lyue.

The snares of death compassed me round about, and the paynes of hell, gatte hold vpon me: I shal find trouble and heauines, and I shall call vpon the name of the Lorde: (O Lorde) I beseeche thee deliuer my soule.

Gracyous is the Lorde and ryghteous: yea our God is mercifull.

The lorde preserveth the simple: I was in misery and he helped me.

Turne agayn then vnto thy rest, O my soule: for the lord hath rewarded thee.

And why: thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling.

I will walke before the lorde: in the lande of the liuing. I beleued & therefore will I speake: but I was sore troubled.

I sayde in my haste: all men are lyers.

What rewarde shall I geue vnto the lorde: for all the benefites that he hath done vnto me.

I wil receiue the cup of saluacion: and cal vpon the name of the Lorde.

I wil pay my vowes now in the presēce of al his people: right dere in the sight of þe lorde is the death of his saintes.

Beholde (O Lorde) howe that I am thy seruaunt: I am thy seruaunt and the sonne of thy handmayde, thou haste broken my bandes in sunder.

I will offer to thee the sacrificye of thanks geuyng: and will call vpon the name of the Lorde.

I will pay my vowes vnto the lorde in the syghte of al his

At the Buriall.

hys people: in the courtes of the Lordes house, euen in the
middest of thee, O Hierusalem.

Glozy be to the father. &c.

As it was in the beginning. &c.

Domine pro:
b: li psal.
cxxxix.

O Lord thou hast searched me out, and knowen me.
Thou knowest my downsitting and mine vprising:
thou vnderstandest my thoughtes long before.

Thou art about my path, and about my bed: and spyeste
out all my wayes

For loe there is not a woorde in my tongue: but thou (O
Lord) knowest it altogether.

Thou hast fashioned me, behynde and before: and layed
thyne hand vpon me.

Suche knowlage is so wonderfull and excellent for me:
I cannot attayne vnto it.

Whither shall I goe then from thy spirite: or whither
shall I goe then from thy presence?

If I clyme vp into heauen, thou art there: If I goe down
to hell thou art there also.

If I take the winges of the morning: and remayne in the
vtttermoost partes of the sea.

Euen there also shall thy hande leade me: and thy righte
hande shall holde me.

If I say, peradventure the derkenes shall couer me: then
shall my night be turned to day.

Yea the derkenes is no darkenes with thee: but the night
is all cleare as the day, the derkenes and lighte to thee are
both a lyke.

For my reins are thine, thou hast couered me in my mo-
thers wombe, I wil geue thanks vnto thee: for I am fear-
fully, and wonderously made, marueilous are thy workes,
and that my soule knoweth right well.

My bones are not hyd from thee: though I bee made se-
cretly, and fashioned beneath in the earth.

Thyne eyes did see my substaunce, yet being vnperfecte:
and in thy booke were all my members written.

Whiche daye by daye were fashioned: when as yet there
was none of them.

Howe deare are thy counsels vnto me, O God: O howe
great is the summe of them:

If I tell them, they are moe in number then the sande:
when I wake vp, I am present with thee.

Wilt thou not sleie the wicked, O God: departe from me
ye bloudthirstie men.

For they speake vnrighteously against thee: and thine e-
nemies take thy name in bayne.

Doe not I hate them, O Lorde, that hate thee: and am
not I grieved with those that ryle vp agaynst thee?

Yea I hate them righte soore: euen as though they were
myne enemies.

Trye me, O God, and seeke the grounde of myne hearte:
proue me, and examyne my thoughtes.

Looke well if there be any way of wickednes in me: and
leade me in the way euerlasting.

Glozy be to the father. &c.

As it was in the beginning. &c.

Praise the Lorde (O my soule) whyle I lyue will I *Lauda anima
mea. psal.
cxlii.*
praise the Lorde: yea as long as I haue any being,
I will sing prayles vnto my God.

Put not your truste in princes, nor in any chyld
of man: for there is no helpe in them.

For when the breath of man goeth furth, he shall turne
agayne to his earth: and then all his thoughtes perishe.

Blessed is he that hath the God of Jacob for hys helper:
and whose hope is in the Lorde his God.

whiche made heauen and earth, the sea and al that ther-
in is: whiche kepeth his promise for euer.

whiche helpeth them to right that suffer wrong: whiche
feedeth the hungry.

The Lorde looeth men out of prison: the Lorde geueth
sight to the blynde.

The Lorde helpeth them vp that are fallen: the Lorde
careth for the righteous.

The Lorde careth for the straungiers, he defendeth the
fatherlesse and widowe: as for the waye of the vngodlye,
he turneth it vpside downe.

The Lord thy God, O Sion, shall be king for euermore:
and throughout all generations.

Glozy be to the father. &c.

As it was in the beginnyng. &c.

Then

At the Buriall.

Then shall folowe this lesson, taken out of the .xv. Chapter
to the Corinthians, the first Epistle.

1 Cor. xv.



Christe is risen from the dead, and become the fyrste
fruite of them that slepte . For by a manne came
death, and by a manne came the resurrection of the
deade. For as by Adam all dye: even so by Christe shall all
be made alyue: but euery manne in hys owne ordre . The
firste is Christe, then they that are Christes at hys cum-
ming. Then cummeth the ende, when he hath delyuered
vp the kyngdome to God the father, when he hath putte
downe all rule and all authoritie and power. For he must
reygne till he haue putte all hys enemies vnder his feete.
The laste enemye that shalbe destroyed, is deathe. For he
hath put all thynges vnder hys feete. But when he sayeth
all thynges are put vnder him, it is manifeste that he is ex-
cepted, whiche dydde put all thynges vnder hym. When all
thynges are subdued vnto hym, then shall the sonne also
hymselfe bee subiecte vnto hym that put all thynges vnder
hym, that God may be all in all. Els what doe they, which
are baptized ouer the dead, if the dead rise not at all: why
are they then baptized ouer them? Yea, and why stande we
alway then in ieperdye? By our reioysing, whiche I haue
in Christ Iesu our Lord, I dye dayly. That I haue fought
with beastes at Ephesus after the maner of men, what a-
uauntage it me, if the dead rise not againe? Let vs eate,
and drynke, for to morowe we shall dye. Be not ye decey-
ued: euill wordes corrupt good maners. Awake truly out
of slepe, and synne not. For some haue not the knoweledge
of God. I speake thys to youre shame. But some manne
will saye: howe aryse the dead: with what body shall they
come? Thou foole, that whiche thou soweste, is not quicke-
ned excepte it dye. And what soweste thou? Thou soweste
not that bodye that shalbe: but bare come, as of wheate, or
of some other: but God geueth it a bodye at his pleasure, to
euery seede his owne bodye. All fleshe is not one maner of
fleshe: but there is one maner of fleshe of men, an other ma-
ner of fleshe of beastes, an other of fshes, and an other of
birdes. There are also celestiaall bodyes, and there are bo-
dyes terrestriall. But the glory of the celestiaall is one, and
the glory of the terrestriall is an other. There is one maner
glory

glozy of the sunne, and an other glozy of the moone, and an other glozy of the starres. For one starre differeth from an other in glozy. So is the resurrection of the deade. It is sowen in corrupcion, it ryseth agayne in incorruption. It is sowen in dishonoure, it ryseth agayne in honoure. It is sowen in weakenes, it ryseth agayne in power. It is sowen a naturall body, it ryseth agayne a spirituall bodye. There is a naturall body, and there is a spirituall bodye: as it is also wrytten: the fyrst man Adam was made a lyving soule, and the last Adam was made a quicknyng spirite. Howebeit that is not fyrst whiche is spirituall: but that whiche is naturall, and then that whiche is spirituall. The first man is of the earth, earthy: The seconde manne is the Lorde from heauen (heauenly.) As is the earthy, suche are they that are earthy. And as is the heauenly, suche are they that are heauenly. And as we haue borne the image of the earthy, so shall we beare the ymage of the heauenly. Thys saie I brethren, that fleshe and bloud can not enherite the kingdome of God: Neither doth corrupcion inherite vncorruption. Beholde, I shewe yon a mistery. we shal not all slepe, but we shal al be chaunged, and that in a momente, in the twynklyng of an eye by the laste trumpe. For the trumpe shal blowe, & the dead shal rise incorruptible, and we shalbe chaunged. For this corruptible must put on incorruption: & this mortall must put on immortallitie. when this corruptible hath put on incorruption, & this mortal hath put on immortallitie: then shall be brought to passe the saying that is wrytten: Death is swallowed vp in victory: Death where is thy styng: Hell where is thy victory: The styng of death is synne: & the strenght of synne is the law. But thakes be vnto God, which hath geuen vs victory, through our lord Iesus Christ. Therfore my deare brethren, be ye steadfast & vnmouable, alwaies riche in the worke of the lord, forasmuche as ye know, howe that your labour is not in vaine, in the lord.

The lesson ended, then shall the priest saye.

Lord haue mercy vpon vs.
 Christ haue mercy vpon vs.
 Lord haue mercy vpon vs.

Gl.

Our

At the Buriall.

Oure father which art in heauen. &c.
And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Priest.

Entre not (**O** **Lorde**) into iudgement with thy seruant;

Answer.

For in thy sight no liuyng creature shalbe iustified.

Priest.

From the gates of hell.

Answer.

Deliver theyr soules, **O** **Lorde**.

Priest.

I beleue to see the goodnes of the **Lorde**.

Answer.

In the lande of the liuyng.

Priest.

O **Lorde**, graciously heare my prayer.

Answer.

And let my crye come vnto thee.

Let vs praye.

O **Lorde**, with whome do liue the spirites of them that be dead: and in whome the soules of them that be elected, after they be deliuered from the burden of the flesh, be in ioye and felicitie: Graunte vnto this thy seruant, that the sinnes whiche he committed in thys world be not imputed vnto hym, but that he, escappng the gates of hell, & paynes of eternal darckenes, may euer dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no wepyng, sorowe nor heauynes: and when that dreadfull day of the generall resurrection shall come, make hym to ryse also with the iust and ryghteous, and receiue this bodye againe to glory, then made pure and incorruptible: set him on the ryght hande of thy sonne Iesus Christ, among thy holy and elect, that then he maye heare with them these most swete and comfortable wordes: come to me ye blessed of my father, possesse the kyngdome whyche hath bene prepar'd for you from the begynning of the worlde: Graunte this we beseeche thee, o mercifull father, through Iesus Christe our mediatour and redemer. Amen.

The

THE CELEBRACION

of the holy Communion when there
is a Burial of the dead.

L yke as the hart desyrez the water brookes: so longeth ^{Quemadmodum}
my soule after thee, **O** God. ^{dum, Psal.}

My soule is a thirst for god, yea, even for the lyving god: ^{Xlii.}
when shall I come to appeare before the presence of God:
My teares haue beene my meate day and night: whyle
they dayly say vnto me, where is nowe thy god:

Nowe when I thinke thereupon, I powre out my heart by
my selfe: for I went with the multitude, and brought them
furth vnto the house of God, in the voyce of prayse and
thankesgeuing, among suche as kepe holy day.

why art thou so full of heauines (**O** my soule) and why art
thou so vnquiete within me:

But thy trust in god, for I wil yet geue him thanks: for the
helpe of his countenance.

My God, my soule is vexed within me: therefore will I re-
member thee concerning the land of Iordane, and the litle
hill of Hermonim.

One deepe calleth an other, because of the noyse of thy
water pypes: all thy waues and stormes are gone ouer me.
The lord hath graunted his louing kyndenesse on the
daye tyme: and in the nighte season dyd I syng of hym, and
made my prayer vnto the god of my lyfe.

I will say vnto the God of my strength, why haste thou
forgotten me: why goe I thus heauelye, whyle the enemye
oppresseth me:

My bones are smitten a soonder, whyle myne enemyes
(that trouble me) cast me in the teeth: namely while they
say dayly vnto me, where is nowe thy God:

why art thou so vexed (**O** my soule) and why arte thou so
disquieted within me:

O put thy trust in god, for I will yet thanke hym whiche
is the helpe of my countenance, and my God.

Glory be to the father, and to the sonne: & to the holy gost.

As it was in the beginning, is nowe, and euer shall be:
worlde without ende. Amen.

At the Buriall.

Collect.

O Mercifull god the father of oure lord Iesu Christ, who is the resurrection and the life: In whome whosoener beleueth shall liue though he dye: And whosoener liueth, and beleueth in hym, shall not dye eternally: who also hath taught vs (by his holye Apostle Paule) not to bee sorre as men without hope for them that slepe in him: we mekely beseeche thee (o father) to raise vs from the death of sin, vnto the life of righteousness, that when we shall departe this lyfe, we maye slepe in him (as our hope is this our brother doeth) and at the general resurrection in the laste daie, both we and this oure brother departed, receyuing agayne our bodie, and risinge agayne in thy moste gracious fauoure: maye with all thine elect Saintes, obtaine eternal ioye. Graunt this, O Lord god, by the meanes of our aduocate Iesus Christ: whiche with thee and the holy ghooste, lueth and reigneth one God for ever. Amen.

The Epistle.

1. Tess. iii.



would not brethzen that ye shoulde bee ignorant concerning them whiche are fallen a slepe, that ye sorowe not as other doe, which haue no hope. For if wee beleue that Iesus dyed, and rose agayne: euen so them also whiche slepe by Iesus, wyll God brynge agayne with him. For this saie we vnto you in the woorde of the Lorde: that we whiche shall lyue, and shall remaine in the cummyng of the Lorde, shall not come ere they whiche slepe. For the Lorde himselfe shall descende from heauen with a shoute, and the voice of the Archangel and troump of God. And the deade in Christ shall arise firste: then wee whiche shall lyue (euen wee whiche shall remaine) shall bee caughte vp wyth them also in the cloudes, to meete the Lord in the ayre. And so shall wee euer bee with the Lord. wherefore coumforthe youre selues one an other wyth these woordes.

The



Iesus sayed to his disciples and to the Jewes: Joh^a. vi.
 All that the father geueth me, shal come to me:
 and he that commeth to me, I cast not awaye.
 For I came down from heauē: not to doe that
 I will, but that he will whiche hath sent me.
 And this is the fathers will whiche hath sente me: that of
 all whiche he hath geuen me, I shall lose nothing: but
 raise them vp again at the last day. And this is
 the will of hym that sent me: that euery
 one whiche seeth the sonne and be-
 leueth on him, haue euerla-
 sting lyfe. And I will
 raise hym vp at
 the laste
 daye.

¶.iij.

The

THE ORDRE OF THE Purification of women.

The woman shall come into the church, and there shall kneele
downe in some conueniente place, nygh vnto the quier dooze: and
the prieste standyng by her, shall saye these wordes oꝛ suche lyke,
as the case shall require

Foꝛ as muche as it hath pleased almighty god of his
goodnes to geue you safe deliuerance, and your childe
baptisme, and hath preserued you in the greate daunger of
childebirth: ye shall therefore geue heartie thanks vnto
god and pray.

Then shall the prieste say this psalme.

*Leuiticus
Psalm, cxi.*

I haue lyfted vp mine eyes vnto the hilles: from whence
I cunneth my helpe:

My help cunneth euen from the lord: whiche hath made
heauen and earth.

He will not suffer thy foote to be moued: and he that ke-
peth thee will not slepe.

Beholde, he that kepeth Israell: shall neyther slumber nor
slepe.

The lord himselfe is thy keper: the lord is thy defence v-
pon thy right hande.

So that the sunne shall not burne thee by daye: neither the
moone by nyght.

The lord shall preserue thee from all euill: yea it is euen he
that shall kepe thy soule.

The lord shall preserue thy going out, and thy cummyng
in: from this tyme furth foꝛ euermore.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now and euer. &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euil. Amen.

Priest.

O lord saue this woman thy seruant.

Answer.

Answer.

Which putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answer.

From the face of her enemye.

Priest.

Lorde heare oure prayer.

Answer.

And let oure crye come to thee.

Priest.

¶ Let vs praye.

O Almighty God, whiche hast deliuered thys woman thy seruauent from the great payne and perill of chyld birth: Graunt we beseeche thee (most mercifull father) that she through thy helpe maie both faithfully lyue, and walke in her vocation accordyng to thy wyll in this lyfe present: and also maye be partaker of euerlastyng glory in the lyfe to come: through Iesus Christ oure Lorde. Amen.

The woman that is purifyed, must offer her crisme, and other accustomed offerynges. And if there be a communion, it is conuenient that she receiue the holy communion.

A.iii.

The

The first daie of Lente com- monly called Ashe- wednesdaye.

After mattens ended, the people being called together by the rying of a bel, and assembled in the church: Thinglishe letanye shall be saide after thacustomed maner: whiche ended, the priest shall goe into the pulpitte, and saye thus.

Brethre, in the primatyue churche there was a godlye disciplyne, that at the begynning of lente suche persones as were notorius synners, were put to open penaunce, & punished in thys world, that theyr soules myght be saued in the daye of the Lord. And that other, admonished by theyr example, mighte be more afrayed to offende. In the steede wherof vntil the sayd disciplyne maye be restored agayne: (whiche thyng is muche to be wisshed) it is thoughte good that at thys tyme (in youre presence) shoulde be read the generall sentences of goddes cursing against impenitent sinners, gathered out of the. xxvii. Chapter of Deuteronomie, and other places of scripture. And that ye shoulde aunswere to euery sentence, Amen. To the intente that you beyng admonished of the greate indignacion of God agaynst synners, maye the rather be called to earnestte and true repentaunce: and maye walke more warily in these daungerous dayes, fleyng from suche vyces, for the whyche ye affirme with youre owne mouthes, the curse of God to be due.

Cursed is the manne that maketh any carued or molten ymage, an abomination to the Lord, the worke of the handes of the craftes manne, and putteth it in a secrete place to wurshyp it.

And the people shall aunswere, and saye.

Amen.

Minister.

Cursed is he that curseth hys father, and mother,

Aunswere.

Amen.

Minister.

Cursed

Curled is he that remoueth awaye the marke of his neighbours land.

Answer.

Amen.

Minister.

Curled is he that maketh the blinde to goe oute of his waye.

Answer.

Amen.

Minister.

Curled is he that letteth in iudgement the right of the straungier, of them that be fatherlesse, and of widowes.

Answer.

Amen.

Minister.

Curled is he that smiteth his neighbour secretly.

Answer.

Amen.

Minister.

Curled is he that lieth with his neighbours wyfe.

Answer.

Amen.

Minister.

Curled is he that taketh rewarde to slea the soule of innocent bloude.

Answer.

Amen.

Minister.

Curled is he that putteth his trust in man, and taketh manne for his defence, and in his hearte goeth from the Lorde.

Answer.

Amen.

Minister.

Curled are the vnnmercifull, the fornicatours and aduou-
terers, the couetous persones, the wurshyppers of images,
flaundreers, drunkardes, and extortioners.

U. b.

Answer

The first daye of Lent.

Answer.

Amen.

The minister.

Psal. cxviii.

Math. iii.

Hebr. x.

Psal. x.

Esai. xxvi.

Mal. iii.

Math. iii.

i. Theſſa. v.

Roma. ii.

Prover. i.

NOwe seeing that al they bee accursed (as the prophete Dauid beareth witnesse) whiche doe erre & goe astray from the commaundementes of God, let vs (remembryng the dreadeful iudgement hanging ouer our heades, and being alwayes at hande) returne vnto our lord God, with all contrition and mekenes of heart, bewailing and lamenting our synfull lyfe, knowlagyng and confessing our offences, and seekyng to bring furth woorthie frutes of penance. For euen now is the axe put vnto the roote of the trees, so that every tree whiche byngeth not furth good fruite, is hewen downe and cast into the fier. It is a fearefull thing to fall into the handes of the lyving God: he shall powre downe rayne vpon the synners, snares, fyre, & brimstone, storme and tempest: this shalbe theyr portion to drinke. For loe the lord is cummen out of his place, to visite the wickednes of suche as dwell vpon the earth. But who may abyde the daye of his cumming: who shalbee hable to endure whan he appeareth: his fanne is in his hande, and he will pouрге his floore, and gather his wheate into the barne, but he will burne the chaffe with vnquenchable fier. The day of the lord comineth as a thiefe vpon the night, and when men shal say peace, and al thinges ate safe: then shall sodayne destruction come vpon them, as sorowe cometh vpon a woman trauailling with childe, and they shall not escape: then shall appeare the wrathe of God in the daye of vengeance, whiche obstinate synners through the stubbernes of their hearte, haue heaped vnto themselves, whiche despised the goodnesse, patience and long sufferance of god, when he called the continually to repentance. Then shall they call vpon me (sayth the lord) but I will not heare: they shall seke me early, but they shall not finde me, and that because they hated knowlage, & receiued not the feare of the lord, but abhorred my counsell and despised my correcciō: then shal it be too late to knocke, when the doore shalbe shut, & too late to cry for mercy, when it is the tyme of iustice. O terrible voice of most iust iudgemēt, which shalbe pronounced vpon them, when it shalbe sayde vnto them.

them. So ye cursed into the euer euerlasting, whiche is pre-^{Math. xxv.}
 pared for the deuill and his angels. Therefore brethren take
 we hede by tyme, while the day of saluacion lasteth, for the^{1. Cor. vi.}
 night cometh when none can worke: but let vs while we^{John. ix.}
 haue the light, beleue in the light, and walke as the childre
 of the lighte, that we bee not caste into the vtter derkenes,
 where is wepyng and gnashing of teeth. Let vs not abuse
 the goodnes of god, whiche calleth vs mercifully to amen-^{Math. xxv.}
 dement, and of his endlesse pitie, promisetht vs forgeuenes
 of that whiche is past: if (with a whole mind and a true
 heart) we returne vnto him: for though our sinnes be red as^{Esa. i.}
 scarlet, they shalbe as white as snowe, and though they be
 lyke purple, yet shall they be as white as woolle. Turne
 you cleane (sayeth the lord) from all your wickednes, and^{Ezech. xviii.}
 your synne shall not be your destruction. Cast away from
 you all your vngodlynnes that ye haue doen, make you new
 heartes and a newe spirite: wherfore wil ye dye, O ye house
 of Israel: seing I haue no pleasure in the death of him that
 dieth (saith the Lord God.) Turne you then, and you shall
 lyue. Although we haue sinned yet haue we an aduocate^{1. John. ii.}
 with the father, Iesus Christ the righteous, & he it is that
 obteyneth grace for our sinnes, for he was wounded for our
 offences, and smitten for our wickednes: let vs therefore re-^{Esa. liii.}
 turne vnto him, who is the mercifull receiuer of all true pe-
 nitent sinners, assuryng our selfe that he is ready to receiue
 vs, and most willing to pardon vs, if we come to him with
 faithfull repentaunce: yf we wyll submit our selues vnto
 hym, and from henceforth walke in his wayes: yf we will
 take his easy yoke and light burden vpon vs to folow him^{Math. xl.}
 in lowlynesse, patience, and charitie, and bee ordred by the
 gouernaunce of his holy spirite, sekynge alwaies his glorie,
 and seruing hym duely in our vocation with thankes ge-
 uing. This if we doe, Christe will deliuer vs from the curse
 of the lawe, and from the extreme malediccion whiche shal
 lyght vpon them that shalbee set on the left hand: and he
 will set vs on his right hand, and geue vs the blessed bene-
 diction of his father, commaunding vs to take possession of^{Math. xxv.}
 his glorious kyngdome, vnto the whiche he vouchsafe to
 bring vs all, for his infinite mercie. Amen.

Then

The first daye of Lent.

¶ Then shall they all kneele vpon theyr knees: And the priest and clearkes kneeling (where they are accustomed to saye the letanie) shall saye this psalme.

Miserere
mei & m.
Psal. li.



Mercie vpon me (O God) after thy greate goodnesse: according vnto the multitude of thy mercies, do away mine offences. Washe me thorowly fro my wickednes: and cleanse me from my synne.

For I knowlage my faultes, and my sinne is euer before me.

Against thee only haue I synned, and done this euill in thy syght: that thou myghtest bee iustified in thy saying, and clere when thou art iudged.

Behold, I was shapen in wickednes: and in sinne hath my mother conceyued me.

But loe, thou requirest trueth in the inward partes: and shalt make me to vnderstande wyledome secretelye.

Thou shalt purge me with Ilope, and I shall bee cleane: thou shalt washe me, and I shall bee whiter then snowe.

Thou shalt make me heare of ioye and gladnesse: that the bones whiche thou hast broken, maye reioyce.

Turne thy face from my synnes, and putte out all my mysdedes.

Make me a cleane hearte (O God) and renue a ryght spirite within me.

Caste me not awaye from thy presence: and take not thy holy spirite from me.

O geue me the counforte of thy helpe agayne: and stablish me with thy free spirite.

Then shall I teache thy wayes vnto the wicked: and sinners shall bee conuerted vnto thee.

Deliuier me from bloud guiltinesse (O God) thou that art the god of my health: and my tounge shall syng of thy righteousnesse.

Thou shalt open my lippes (O Lorde:) my mouth shall shewe thy prayse.

For thou desyrest no sacrifice, els woulde I geue it thee: but thou delitest not in burnt offeryng.

The sacrifice of God is a troubled spirite: a broken and a contrite hearte (O God) shalt thou not despise.

o

O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerynges and oblations: then shall they offre younge bullockes vpon thyne aulter.

Glory be to the father, and to the sonne: & to the holy gost, As it was in the beginning, is nowe, & ever shalbe: worlde without ende. Amen.

¶ **L**orde haue mercy vpon vs.

¶ **C**hryste haue mercy vpon vs.

¶ **L**orde haue mercy vpon vs.

Our father whiche art in heauen. &c.
And leade vs not into temptation.

Answer.

But delyuer vs from euill. Amen.

Minister.

O Lorde saue thy seruantes.

Answer.

which put theyr trust in thee.

Minister.

Sende vnto them helpe from aboue.

Answer.

And euermore mightily defende them.

Minister.

Helpe vs O God our sauour.

Answer.

And for the glory of thy names sake delyuer vs, be mercifull vnto vs sinners, for thy names sake.

Minister.

O Lorde heare my prayer.

Answer.

And let my crye come to thee.

¶ Let vs praye.

O Lord, we beseeche thee mercifully heare our praiers and spare all those whiche confesse theyr synnes to thee, that they (whose consciences by synne are accused) by thy mercifull pardon maye be absolved, through Christe oure Lorde. Amen.

¶ **O** Goste

The fyrst daye of Lent.

O Most mightie God and mercyfull father, whych hast compassion of al menne, and hatest nothing that thou haste made: whych wouldest not the death of a synner, but that he should rather turne from sinne & bee saued: mercyfully torgeue vs our trespasses, receiue and comforte vs, whiche be grieued and wried with the burde of our synne: Thy proprietie is to haue mercye, to thee onely it apperteyneth to torgeue synnes: spare vs therfore, good Lord, spare thy people whom thou hast redeemed. Enter not into iudgemente with thy seruantes, which be vyle yearth, and miserable synners: But so turne thy ire from vs, which mekelly knowlege our vilenes, and truly repent vs of our fautes: so make haste to helpe vs in thys worlde: that wee maye euer lyue with thee in the worlde to come: through Iesus Christ our Lorde. Amen.

Then shall thys anthem be sayde oz song.



Turne thou vs, good Lorde, and so shall we be turned: bee fauourable (O Lorde) bee fauourable to thy people, which turne to thee in weping, fasting and prayring: for thou art a merciful god, full of compassion, long suffering, and of a greate pietye. Thou sparest when we deserue punishmente, and in thy wrath thynekeste vpon mercy. Spare thy people, good Lorde, spare them, and lette not thyn heritage bee broughte to confusyon: heare vs (O Lorde) for thy mercye is greate, and after the multitude of thy mercyes looke vpon vs.

(.:.)

Of

OF CEREMONIES

why some be abolished and
some retayned.



If suche Ceremonies as be vlsed in the Church, and haue had their beginnyng by thinstitution of man: Some at the first were of godly intent and purpose deuised, and yet at length turned to vanitie and supersticio: Some entred into the Church by vndiscrete deuotion, and suche a zeale as was without knowleage: and forbecause they were winked at in the beginning, they grewe dayly to more and more abuses, whiche not onely for theyr vnprofitablenesse, but also because they haue muche blynded the people, and obscured the glory of God, are worthy to be cut awaye, and cleane reiected. Other there be, whiche although they haue been deuised by man: yet it is thought good to reserue them still, as well for a decent ordre in the Church (for the whiche they were first deuised) as because they pertayne to edificacion: wherunto all thinges doen in the Church (as the Apostle teacheth) ought to be referred. And although the keepng or omitting of a ceremonie (in it selfe considered) is but a small thing: Yet the wilful and contēptuous transgression, and breakyng of a common ordre, and discipline, is no smal offence before God. Let al thinges bee done among you (sayeth Saincte Paule) in a seemely and due ordre. The appointemēte of the whiche ordre, pertaineth not to priuate menne: Therfore no manne ought to take in hande, nor presume to appointe or alter any publike or common ordre in Churstes Church, excepte he be lawfully called and authorized therunto. And whereas in this our tyme, the myndes of menne bee so diuerse, that some thynke it a greate matter of conscience to departe from a peece of the leaste of theyr Ceremonies (they bee so addicted to theyr olde customes) and agayne on the other syde, some bee so newe fangle that they woulde innouate all thing, and so doe despyse the olde that nothyng canne lyke them, but that is newe: It was thought expediente not so muche

Of Ceremonies.

inuche to haue respecte howe to please and satisfie eyther of these parties, as howe to please God, and profite them bothe. And yet leste any manne should bee offended (whom good reaso might satisfie) here be certaine causes rendered, why some of the accustomed Ceremonies be put awaye, and some be retained and kept still.

Some are put awaye, because the great excesse and multitude of them hathe so entreated in these latter daies, that the burthen of them was intollerable: wherof saincte Augustine in his tyme complained, that they were growen to suche a nombie: that the state of christian people was in worse case (concernyng that matter) then were the Jewes. And he counsayled that suche yocke and burthen shoulde be taken awaye, as tyme wolde serue quietly to doe it. But what woulde saincte Augustine haue sayed yf he hadde seen the Ceremonies of late dayes vsed among vs: wherunto the multitude vsed in his tyme was not to bee compared. This our excessive multitude of Ceremonies was so great, and many of them so darke: that they dyd more confounde, and darken, then declare and sette forth Christes benefites vnto vs. And besides this, Christes Gospell is not a Ceremoniall lawe (as inuche of Moyses lawe was:) but it is a religion to serue God, not in bondage of the figure or shadowe: but in the freedome of spirite, being contented onely with those ceremonies whiche doe serue to a decente ordre and godly discipline, and suche as bee apte to stirre vpp the dulle mynde of manne, to the remembraunce of his duetie to God, by some notable and speciall significacion, whereby he might bee edified.

Furthermore, the most weightie cause of the abolishment of certaine Ceremonies was, that they were so farre abused, partely by the superstitious blindenes of the rude and vnlearned, and partely by the vnslaciabie auarice of suche as soughte more theyr owne lucre then the glorie of God: that the abuses coulde not well bee taken awaye, the thyng remainyng still. But now as concerning those persones, whiche peraduenture will bee offended for that some of the olde Ceremonies are retained still: Yf they consider, that withoute some Ceremonies it is not possible to kepe anye ordre or quiete discipline in the church: they shall easelye

easilye perceine iuste cause to refovrne theyr iudgementes.
 And yf they thynke muche that anye of the olde dooe re-
 mayne, and woulde rather haue all deuised a newe: then
 suche menne (grauntyng some Ceremonies conueniente to
 bee hadde) suerlye where the olde may bee well bled: there
 they cannot reasonablye reprove the olde (onelye for their
 age) withoute bewraying of theyr owne folye. For in
 such a case they oughte rather to haue reuerence vnto them
 for theyr antiquitie, yf they wyll declare themselves to bee
 more studious of vnytie and concorde, then of innouations
 and newe fanglenesse, whyche (as muche as maye be with
 the trewe setting forth of Christes religion) is alwayes
 to bee eschewed. Furthermore, suche shall haue no iuste
 cause with the Ceremonies reserued, to be offended: for as
 those be taken awaie which were moste abused, and dydde
 burden mennes consciences without anie cause: So the o-
 ther that remaine are retained for a discipline, and ordre
 whiche (vpon iust causes) maye be altered and chaunged,
 and therfore are not to be esteemed equal with goddes law.
 And moreouer they be neither darke nor dumme ceremo-
 nies, but are so set forth that euery man maye vnderstande
 what they dooe meane, and to what vse they do serue. So
 that it is not lyke that they, in tyme to come, should be ab-
 used as the other haue been. And in these al oure dooinges
 wee condemne no other nations, nor prescrybe anye
 thyng, but to oure owne people onelye. For we thinke it
 conueniente that euery countreie should vse suche ceremo-
 nies, as they shall thynke beste to the setting forth of
 goddes honour and glory: and to the reducing of the people
 to a moste perfecte and godly lyuing, without error or su-
 persticion: and that they shoulde putte awaye other
 thinges, whiche from time to time they perceyue
 to be moste abused, as in mennes ordi-
 naunces it often chaunceth di-
 uerslye in diuerse
 countreyes.
 (..)

Certaine

CERTAYNE NOTES
for the more playne explication and
decent ministracion of thinges, contained
in thys booke.

In the saying or singing of Matens and Euensonge, Baptizing and Burying, the minister, in paryshe churches and chapels annexed to the same, shall vse a Surples. And in all Cathedral churches and Colledges, tharchdeacons, Deanes, Prouestges, Maisters, Prebendaries and fellowes, beinge Graduates, may vse in the quiere beside theyr Surples, suche hoodes as pertaineth to their seuerall degrees, whiche they haue taken in any vniuersitie within this realme. But in all other places, every minister shall be at libertie to vse any Surples or no. It is also seemely that Graduates, when they dooe preache, shoulde vse suche hoodes as pertaineth to theyr seuerall degrees.

And whensoever the Bishop shall celebrate the holpe communion in the churche, or execute any other publique ministracyon: he shall haue vpon hym, besyde his rochette, a Surples or albe, and a cope or bestimente and also hys pastorall staffe in hys hande, or elles bove or holden by hys chapeleyne.

As touching kneeling, crosseing, holding bp of handes, knocking vpon the brest, and other gestures: they may be vsed or lefte, as every mans deuocyon serueth, without blame.

Also vpon Christmas daye, Ester day, the Ascension daye, whitsondaye, and the feast of the Trinitie, maye be vsed any parte of holpe scripture hereafter to be certaynly limited and appoynted, in the steade of the Letany.

If there be a sermone, or for other great cause, the Curate by his discrecion, maye leaue out the Letanye, Gloria in excelsis, the Crede, thomely and the exhortacion to the Communion.

Finis.

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Fleetestrete, at the signe of the Sunne ouer against
the conduyte, by Ed V Varde V Whitchurche.

The .xvi. daye of Iune, the
yeare of our Lorde,

1549.

~ The Kinges Maiestie, by ~

the aduise of his moste deare vncle the Lorde Pro-
tectoꝝ and other his highnes Counsell, streightly
chargeth and commaundeth, that no maner
of person do sell this present booke vn-
bounde, aboue the price of.ii. Shyl-
lynges &.ii. pence the piece. And
the same bounde in paste or
in boordes couered with
calues leather, not a-
boue the price of.iiii.
Shillinges the
piece.

God saue the King.